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AN
HISTORICAL, GEOGRAPHICAL
AND
PHILOSOPHICAL
VIEW
OF THE
CHINESE EMPIRE;

1339
3740

COMPREHENDING
A DESCRIPTION OF THE FIFTEEN PROVINCES OF CHINA, CHI-
NESE TARTARY; TRIBUTARY STATES; NATURAL HISTORY
OF CHINA; GOVERNMENT, RELIGION, LAWS,
MANNERS AND CUSTOMS, LITERATURE,
ARTS, SCIENCES, MANU-
FACTURES, &c

By W. WINTERBOTHAM.

TO WHICH IS ADDED,
A COPIOUS ACCOUNT
OF
LORD MACARTNEY'S EMBASSY,
COMPILED FROM ORIGINAL COMMUNICATIONS.

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THE EDITOR'S
ADVERTISEMENT,
TO THE LONDON EDITION.

FROM the expensive preparations made for the late Embassy to China, the British nation was certainly led to expect that a commercial intercourse would have been opened between the two nations, which might have proved of the utmost importance to both. These hopes have, however, been frustrated and disappointed for the present, but the Embassy has given rise to a laudable spirit of inquiry with respect to the Chinese empire, which we have no doubt will ultimately prove advantageous to British commerce. To aid the inquirer in his pursuit, and to furnish the public at large with the means of obtaining a general knowledge of China, as well as to gratify their curiosity with respect to the Embassy itself, this volume was compiled.

The propriety of blending these two objects will be readily admitted, when it is considered, that whatever may have been the abilities of the persons who attended the Embassy, or however copious the accounts given of it by them, it was impossible for them to obtain any proper idea, or furnish any information of the Chinese

A D V E R T I S E M E N T.

empire, in general, from their own observation. This, their situation absolutely precluded, having, to use the language of Mr. Anderson in his account of that Embassy, “ entered it like paupers, remained in it like prisoners, and quitted it like vagrants.”

The Editor has only to add, that in compiling this work, he has investigated different accounts with impartiality, stripped the accounts of visionary missionaries of their absurdities; and by collecting facts respecting the natural history, population, government, laws, customs, religion, literature, sciences, manufactures, &c. of the Chinese empire, he hopes he has enabled the reader to form a pretty correct opinion of a nation, in many instances the most astonishing of any recorded in the page of history.

With respect to the account of the Embassy, he has only to say, the materials from which it was compiled, were furnished to the publisher by one who formed a part of the suite attendant on the Embassy, and has every proof that the author was an attentive observer.

GENERAL HISTORY

OF

CHINA.

THE origin of all nations is involved in obscurity and fable ; but that of the Chinese perhaps much more so than any other. Every nation is inclined to assume too high an antiquity to itself, but the Chinese carry theirs beyond all bounds. Indeed, though no people on earth are more exact in keeping records of every memorable transaction, yet such is the genius of the Chinese for superstition and fable, that the first part of their history is deservedly contemned by every rational person. What contributes more to this uncertainty of the Chinese history is, that neither we, nor they themselves, have any thing but fragments of their ancient historical books ; for about two hundred and thirteen years before the Christian æra, the reigning emperor Si-hoang-ti caused all the books in the empire to be burned, except those written by lawyers and physicians. Nay, the more effectually to destroy the memory of every thing contained in them, he commanded a great number of learned men to be buried alive, lest, from their memories, they should commit to writing, something of the true memoirs of the empire. The inaccuracy of the Chinese annals is complained of, even by their most respected author Confucius himself ; who also affirms, that before his time many of the oldest materials for writing such annals had been destroyed.

According to the Chinese histories, the first monarch of the whole universe (that is, of China) was called PUON-KU, or PUEN-CU. This, according to some, was the first man ; but according to Bayer and Menzelius, two of the greatest critics in Chinese literature that have hitherto appeared, the word signifies *the highest antiquity*. PUON-KU was succeeded by TIENE-HOANG, which signifies *the emperor of heaven*. They call him also the intelligent heaven, the supreme king of the middle heaven, &c. According to some of their historians, he was the inventor of letters, and of the Cyclic characters by which they determine the place of the year, &c. Tienne-hoang was succeeded by TI-HOANG, *the emperor of the earth*, who divided the day and night, appointing thirty days to make one moon, and fixed the winter solstice to the eleventh moon. Ti-hoang was succeeded by GING-HOANG *sovereign of man*, who with his nine brothers shared the government among them. They built cities, and surrounded them with walls ; made a distinction between the sovereign and subjects ; instituted marriage, &c.

The reigns of these four emperors make up one of what the Chinese called *ki*, “ages,” or “periods,” of which there were nine before FO-HI, whom the most sensible writers acknowledge as the founder of their empire.

The history of the second *ki*, contradicts almost every thing said of the first ; for though we have but just now been told that Gine-hoang and his brethren built cities surrounded with walls ; yet in the succeeding age, the people dwelt in caves, or perched upon trees as it were in nests. Of the third *ki* we hear nothing ; and in the

fourth, it seems matters had been still worse, as we are told that men were then only taught to retire into the hollows of rocks. Of the fifth and sixth we have no accounts. These six periods, according to some writers, contained ninety thousand years ; according to others, one million one hundred thousand seven hundred and fifty.

In the seventh and eighth *ki*, they tell us over again what they had said of the first ; namely, that men began to leave their caves and dwell in houses, and were taught to prepare clothes, &c. TCHINE-FANG, the first monarch of the eighth *ki*, taught his subjects to take off the hair from skins with rollers of wood, and cover themselves with the skins so prepared. He taught them also to make a kind of web of their hair, to serve as a covering to their heads against rain. They obeyed his orders with joy, and he called his subjects *people clothed with skins*. His reign is said to have lasted three hundred and fifty years ; that of one of his successors, also, named YEOU-TSAO-CHI, lasted more than three hundred ; and his family continued for twelve or eighteen thousand years. But what is very surprising, all these thousands and millions of years had elapsed without mankind's having any knowledge of fire. This was not discovered till towards the close of this period, by one SOUIGINE. After so useful a discovery, he taught the people to dress their victuals ; whereas before, they had devoured the flesh of animals quite raw, drunk their blood, and swallowed even their hair and feathers. He is also said to have been the inventor of fishing, letters, &c.

In the ninth period we find the invention, or at least the origin of letters, attributed to one TSANG-HIE, who

received them from a divine tortoise that carried them on his shell, and delivered them into the hands of TSANG-HIE. During this period also, music, money, carriages, merchandize, commerce, &c. were invented. There are various calculations of the length of these *ki* or periods. Some make the time from Puan-ku to Confucius, who flourished about four hundred and seventy-nine years before Christ, to contain two hundred and seventy-nine thousand years; others, two millions two hundred and seventy-six thousand; some, two millions seven hundred and fifty-nine thousand eight hundred and sixty years; others, three millions, two hundred and seventy-six thousand; and some no less than ninety-six millions, nine hundred and sixty-one thousand, seven hundred and forty years.

These extravagant accounts are by some thought to contain obscure and imperfect hints concerning the cosmogony and creation of the world, &c. Puon-ku, the first emperor, they think, represents eternity preceding the duration of the world. The succeeding ones, Tiene-hoang, Ti-hoang, and Gine-hoang, they imagine signify the creation of the heavens and earth, and the formation of man. The ten *ki*, or ages, nine of which preceded Fo-hi, mean the ten generations preceding Noah.

What we have now related, contains the substance of that part of the Chinese history which is entirely fabulous. After the nine *ki* or "ages" already taken notice of, the tenth commenced with Fo-HI; and the history, though still dark, obscure, and fabulous, begins to grow somewhat more consistent and intelligible. Fo-hi is said to have been born in the province of Shenfi.

His mother, walking upon the bank of a lake in that province, saw a very large print of a man's foot in the sand there; and, being surrounded by an iris or rainbow, became impregnated. The child was named Fo-hi; and, when he grew up, was by his countrymen elected king, on account of his superior merit, and styled TYENT-TSE, that is "*the son of heaven.*" He is said to have invented the eight *qua*, or symbols, consisting of three lines each, which differently combined, formed sixty-four characters that were made use of to express every thing. To give these the greater credit, he pretended that he had seen them inscribed on the back of a dragon-horse, an animal shaped like a horse, with the wings and scales of a dragon, which arose from the bottom of a lake. Having gained great reputation among his countrymen by this prodigy, he is said to have created mandarines or officers, under the name of *dragons*. Hence we may assign a reason why the emperors of China always carry a dragon in their banners. He also instituted marriage, invented music, regulated the dress of the sexes, &c. Having established a prime minister, he divided the government of his dominions among four mandarines, and died after a reign of one hundred and fifteen years.

After Fo-hi followed a succession of emperors, of whom nothing remarkable is recorded, except that in the reign of YAU, the seventh after Fo-hi, the sun did not set for ten days, so that the Chinese were afraid of a general conflagration. This event the compilers of the Universal History take to be the same with that mentioned in the book of Joshua, when the sun and moon stood still for about the space of a day. Fo-hi they will have to be the same with Noah. They ima-

gine, that after the deluge this patriarch remained some time with his descendants ; but on their wicked combination to build the tower of Babel, he separated himself from them, with as many as he could persuade to go along with him ; and that, still travelling eastward, he at last entered the fertile country of China, and laid the foundation of that vast empire—But, leaving these fabulous and conjectural times, we shall proceed to give some account of that part of the Chinese history which may be more certainly depended on.

As the Chinese, contrary to the practice of almost all nations, have never fought to conquer other countries, but rather to improve and content themselves with their own, their history for many ages furnishes nothing remarkable. The whole of their emperors, abstracting from those who are said to have reigned in the fabulous times, are comprehended in twenty-two dynasties, mentioned in the following table.

				Emperors.	Before Christ.		
1.	<i>Hya</i> ,	containing	-	17	-	-	2207.
2.	<i>Shang</i> ,	or <i>Ing</i> ,	-	28	-	-	1766.
3.	<i>Chew</i> ,	-	-	35	-	-	1122.
4.	<i>Tsin</i> ,	-	-	4	-	-	248.
5.	<i>Han</i> ,	-	-	25	-	-	206.
				After Christ.			
6.	<i>Herw-han</i> ,	-	-	2	-	-	220.
7.	<i>Tsin</i> ,	-	-	15	-	-	465.
8.	<i>Song</i> ,	-	-	8	-	-	220.
9.	<i>Tsi</i> ,	-	-	5	-	-	479.
10.	<i>Lyang</i> ,	-	-	4	-	-	502.
11.	<i>Chin</i> ,	-	-	4	-	-	557.
12.	<i>Swi</i> ,	-	-	3	-	-	

	Emperors.						After Christ.
13. <i>Twang</i> ,	-	-	20	-	-	-	618.
14. <i>Hew-lyang</i> ,	-	-	2	-	-	-	907.
15. <i>Hew-tang</i> ,	-	-	4	-	-	-	923.
16. <i>Hew-tsin</i> ,	-	-	2	-	-	-	936.
17. <i>Hew-han</i> ,	-	-	2	-	-	-	947.
18. <i>Hew-cberw</i> ,	-	-	3	-	-	-	951.
19. <i>Song</i> ,	-	-	18	-	-	-	960.
20. <i>Iwen</i> ,	-	-	9	-	-	-	1280.
21. <i>Ming</i> ,	-	-	16	-	-	-	1368.
22. <i>Tsing</i> ,	-	-	-	-	-	-	1645.

This table is formed according to the accounts of the Jesuit Du Halde, and is commonly reckoned to be the most authentic; but according to the above mentioned hypothesis of the compilers of the Universal History, who make *Yau* cotemporary with Joshua, the dynasty of *Hya* did not commence till the year before Christ 1357; and to accommodate the history to their hypothesis, great alterations must be made in the duration of the dynasties.

The most interesting particulars of the Chinese history relate only to the incursions of the Tartars, who at last conquered the whole empire, and who still continue to hold the sovereignty; though by transferring the seat of the empire to Pe-kin, and adopting the Chinese language, manners, &c. Tartary would seem rather to have been conquered by China, than China by Tartary. These incursions are said to have begun very early; even in the time of the emperor SHUN, successor to Yau above mentioned, in whose reign the miraculous solstice happened. At this time the Tartars were repulsed, and obliged to retire into their own territories.

From time to time, however, they continued to threaten the empire with invasions, and the northern provinces were often actually ravaged by the Tartars in the neighbourhood. About two hundred and thirteen years before the Christian æra, SHI-HOANG-TI, having fully subdued all the princes, or kings as they were called, of the different provinces, became emperor of China with unlimited power. He divided the whole empire into thirty-six provinces; and finding the northern part of his dominions much incommoded by the invasions of the neighbouring barbarians, he sent a formidable army against them, which drove them far beyond the boundaries of China, and to prevent their return, he built the famous wall which separates China from Tartary. After this, being elated with his own exploits, he formed the design of making posterity believe that he himself had been the first Chinese emperor that ever sat on the throne; and for this purpose, ordered all the historical writings to be burnt, and caused many of the learned to be put to death, as already mentioned.

What effect the great wall for some time had in preventing the invasions of the Tartars, we are not told; but in the tenth century of the Christian æra, those of Kitan or Lyan got a footing in China. The Kitan were a people of western Tartary, who dwelt to the north and north-east of the province of Pecheli in China, particularly in that of Layu-tong, lying without the great wall. These people having subdued the country between Korea and Kashgar, became much more troublesome to the Chinese than all the other Tartars. Their empire commenced about the year 916, in the fourth year of MO-TI-KYAN-TI, second emperor of the fourteenth Chinese dynasty called HEW-LYANG. In 946,

MINGT-SONG, second emperor of the fifteenth dynasty, being dead, Sheking-tang, his son-in-law, rebelled against Mingt-song, his son and successor, whom he deprived of his crown and life. This he accomplished by means of an army of fifteen thousand men furnished by the Kitan. Fi-ti, the son of Mingt-song, being unable to resist the usurper, fled to the city Ghey-chew; where shutting himself up with his family and all his valuable effects, he set fire to the palace and was burnt to ashes. On his death, SHE-KING-TANG assumed the title of emperor; founded the sixteenth dynasty; and changed his name to that of *Kaut-su*. But the Kitan general refusing to acknowledge him, he was obliged to purchase a peace by yielding up to the Tartars sixteen cities in the province of Peche-li, besides a yearly present of three hundred thousand pieces of silk.

This submission served only to inflame the avarice and ambition of the Kitan. In 959, they broke the treaty when least expected, and invaded the empire afresh. TSI-VANG, the emperor at that time, opposed them with a formidable army; but through the treachery of his general Lyew-chi-ywen, the Tartars were allowed to take him prisoner. On this, Tsi-vang was glad to recover his liberty, by accepting of a small principality; while the traitor became emperor of all China, and, changing his name to KAUT-SU, founded the seventeenth dynasty. The Tartars in the mean time, ravaged all the northern provinces without opposition, and then marched into the southern. But being here stopped by some bodies of Chinese troops, the general thought proper to retire with his booty into Tartary. In 962, Kaut-su dying was succeeded by his son

IN-TI. The youth of this prince gave an opportunity to the eunuchs to raise commotions; especially as the army was employed at a distance in repelling the invasions of the Tartars. This army was commanded by Ko-ghey, who defeated the enemy in several battles, and thus restored peace to the northern provinces. In the mean time, In-ti was slain by his eunuchs, and the empress placed his brother on the throne: but Ko-ghey returning in triumph, was saluted emperor by his victorious army; and the empress being unable to support the rights of her son, was obliged to submit, while Ko-ghey, assuming the name of TAY-TSU, founded the eighteenth dynasty. Nine years after this, however, the grandees of the empire, setting aside Kong-ti, the third in succession from Tay-tsu, on account of his non-age, proclaimed his guardian, named *Chau-quang-yu*, emperor; who assuming the name of KAU-TSU, founded the nineteenth dynasty, called *Song* or *Tsong*.

Under this monarch the empire began to recover itself; but the Kitan still continued their incursions. The successors of Kau-tsu opposed them with various success; but at last, in 978, the barbarians became so strong as to lay siege to a considerable city. TAY-TSONG, successor to Kau-tsu, detached three hundred soldiers, each carrying a light in his hand, against them in the night time, with orders to approach as near as possible to the Tartar camp. The barbarians, imagining, by the number of lights, that the whole Chinese army was at hand, immediately fled, and, falling into the ambuscades laid for them by the Chinese general, were almost all cut to pieces.

This check, however, did not long put a stop to the ravages of the Kitan. In the year 999, they laid siege

to a city in the province of Peche-li; but CHING-TSONG, successor to Tay-tsong, came upon them with his army so suddenly, that they betook themselves to flight. The emperor was advised to take advantage of their consternation, and recover the country which had been yielded to them; but instead of pursuing his victory, he bought a peace, by consenting to pay annually one hundred thousand tael, about thirty-four thousand pounds, and two hundred thousand pieces of silk. The youth and pacific disposition of JIN-TSONG, successor to Ching-tsong, revived the courage of the Kitan; and, in 1035, war would have been renewed, had not the emperor condescended to as shameful a treaty as that concluded by his father. Two years after, the Tartars demanded restitution of ten cities in the province of Peche-li, which had been taken by Ko-ghey, founder of the eighteenth dynasty; upon which Jintsong engaged to pay them an annual tribute of two hundred thousand taels of silver, and three hundred thousand pieces of silk, in lieu of these cities.

From this time the Kitan remained in peaceable possession of their Chinese dominions till the year 1117. Whey-tsong, at that time emperor, being able neither to bear their ravages, nor by himself to put a stop to them, resolved upon a remedy which at last proved worse than the disease. This was to call in the Nu-che, Nyu-che, or Eastern Tartars, to destroy the kingdom of the Kitan. From this he was dissuaded by the king of Korea, and most of his own ministers; but disregarding their salutary advice, he joined his forces to those of the Nu-che. The Kitan were then everywhere defeated; and at last reduced to such extremity,

that those who remained were forced to leave their country, and fly to the mountains of the west.

Thus the empire of the Kitan was totally destroyed, but nothing to the advantage of the Chinese; for the Tartar general, elated with his conquest, gave the name of KIN to his new dominion, assumed the title of emperor, and began to think of aggrandizing himself and enlarging his empire. For this purpose, he immediately broke the treaties concluded with the Chinese emperor; and, invading the provinces of Pecheli and Shen-si, made himself master of the greater part of them. Whey-tsung, finding himself in danger of losing his dominions, made several advantageous proposals to the Tartar; who, seeming to comply with them, invited him to come and settle matters by a personal conference. The Chinese monarch complied: but, on his return, the terms agreed on seemed so intolerable to his ministers, that they told him the treaty could not subsist, and that the most cruel war was preferable to such an ignominious peace. The Kin monarch, being informed of all that passed, had recourse to arms, and took several cities. Whey-tsung was weak enough to go in person to hold a second conference; but, on his arrival, was immediately seized by the Tartar. He was kept prisoner under a strong guard during the remaining part of his life; and ended his days in 1126, in the desert of Shamo, having nominated his eldest son Kin-tsung to succeed him.

KIN-TSUNG began his reign with putting to death six ministers of state, who had betrayed his father into the hands of the Kin Tartars. The barbarians in the meantime pursued their conquests without opposition. They

crossed the Hoang-ho, or Yellow River, which an handful of troops might have prevented ; and marching directly towards the imperial city, took and plundered it. Then seizing the emperor and his consort, they carried them away captives : but many of the principal lords, and several of the ministers, preferring death to an ignominious bondage, killed themselves. The Kin being informed by the empress *Meng* that she had been divorced, they left her behind. This proved the means of saving the empire ; for by her wisdom and prudence she got the crown placed on the head of Kau-tsong, ninth son of the emperor Whey-tsong by his divorced empress.

KAU-TSONG fixed his court at Nankin, the capital of Kyang-nan ; but soon after was obliged to remove it to Kang-chew in Che-kyang. He made several efforts to recover some of his provinces from the Kin, but without effect. ILI-TSONG *the Kin monarch*, in the mean time, endeavoured to gain the esteem of his Chinese subjects by paying a regard to their learning and learned men, and honouring the memory of Confucius. Some time after he advanced to Nankin, from whence Kau-tsong had retired, and took it : but, receiving advice that Yo-fi, general of the Song, or southern Chinese, was advancing by long marches to the relief of that city, they set fire to the palace and retired northward. However, Yo-fi arrived time enough to fall upon their rear-guard, which suffered very much ; and from this time the Kin never dared to cross the river Kyang. In a few years afterwards the Chinese emperor submitted to become tributary to the Kin, and concluded a peace with them upon very dishonourable terms. This sub-

mission, however, was of little avail: for in 1163, the Tartars broke the peace; and, invading the southern province with a formidable army, took the city of Yang-chew. The king, having approached the river Kyang, near its mouth, where it is widest as well as most rapid, commanded his troops to cross it, threatening with his drawn sword, to kill those who refused. On receiving such an unreasonable command, the whole army mutinied; and the king being killed in the beginning of the tumult, the army immediately retired.

From this time to the year 1210, nothing remarkable occurs in the Chinese history; this year, JENGHIZ-KHAN, chief of the western Tartars, *Moguls* or *Mungls*, quarrelled with Yong-tsi, emperor of the Kin; and at the same time the king of Hya, disgusted at being refused assistance against Jenghiz-khan, threatened him with an invasion on the west side. Yong-tsi prepared for his defence; but in 1211, receiving news that Jenghiz-khan was advancing southward with his whole army, he was seized with fear, and made proposals of peace, which were rejected. In 1212, the Mogul generals forced the great wall, or, according to some writers, had one of the gates treacherously opened to them, to the north of Shen-si; and made incursions as far as Peking, the capital of the Kin empire. At the same time the province of Layu-tong was almost totally reduced by several Kitan lords who had joined Jenghiz-khan; several strong places were taken, and an army of three hundred thousand Kin defeated by the Moguls. In autumn they laid siege to the city of Tay-tong-fou; where, although the governor Hujaku fled, yet Jenghiz-khan met with considerable resistance. Having

lost a vast number of men, and being himself wounded by an arrow, he was obliged to raise the siege and retire into Tartary; after which the Kin retook several cities. The next year, however, Jenghiz-khan re-entered China, retook the cities which the Kin had reduced the year before, and overthrew their armies in two bloody battles, in one of which the ground was strewn with dead bodies for upwards of four leagues.

The same year Yong-tsi was slain by his general Hujaku; and Sun, a prince of the blood, advanced in his room. After this the Moguls, attacking the empire with four armies at once, laid waste the provinces of Shen-si, Ho-nan, Pecheli, and Shan-tong. In 1214 Jenghiz-khan sat down before Peking; but instead of assaulting the city, offered terms of peace, which were accepted, and the Moguls retired into Tartary. After their departure, the emperor, leaving his son at Peking, removed his court to Pyen-lyang, near Kay-fong-fou, the capital of Ho-nan. At this Jenghiz-khan being offended, immediately sent troops to besiege Peking. The city held out to the fifth month of the year 1215, and then surrendered. At the same time the Moguls finished the conquest of Lyau-tong; and the Song refused to pay the usual tribute to the Kin.

In 1216, Jenghiz-khan returned to pursue his conquest in the west of Asia, where he staid seven years; during which time his general MUHULI made great progress in China against the Kin emperor. He was greatly assisted by the motions of NING-TSONG, emperor of the Song, or southern China; who, incensed by the frequent perfidies of the Kin, had declared war against them, and would hearken to no terms of peace,

though very advantageous proposals were made. Notwithstanding this, however, in 1220, the Kin, exerting themselves, raised two great armies, one in Shen-si, and the other in Shang-ton. The former baffled the attempts of the Song and king of Hya, who had united against them; but the latter, though no fewer than two hundred thousand, were entirely defeated by Muhuli. In 1221, that officer passed the Hoang-ho, and died after conquering several cities.

In 1224, the Kin emperor died; and was succeeded by his son Tshew, who made peace with the king of Hya: but next year, that kingdom was entirely destroyed by Jenghiz-khan. In 1226, Oktay, son to Jenghiz-khan, marched into Ho-nan, and besieged Kay-song-fou, capital of the Kin empire; but was obliged to withdraw into Shen-si, where he took several cities, and cut in pieces an army of thirty thousand men. In 1227 Jenghiz-khan died, after having desired his sons to demand a passage for their army through the dominions of the Song, without which he said they could not easily vanquish the Kin.

After the death of that great conqueror, the war was carried on with various success; but though the Moguls took above sixty important posts in the province of Shen-si, they found it impossible to force Ton-quan, which it behoved them to do in order to penetrate effectually into Ho-nan. In April 1231 they took the capital of Shen-si, and defeated the Kin army which came to its relief. Here one of the officers desired prince Toley to demand a passage from the Song through the country of Han-chong-fou. This proposal Toley communicated to his brother Oktay, who approved of it as being conformable

to the dying advice of Jenghiz-khan. Hereupon Toley, having assembled all his forces, sent a messenger to the Song generals to demand a passage through their territories. This, however, they not only refused, but put the messenger to death ; which so enraged Toley that he swore to make them repent of it, and was soon as good as his word. He decamped in August 1231 ; and having forced the passages, put to the sword the inhabitants of Hoa-yang and Fong-chew, two cities in the district of Han-chong-fou. Then having cut down rocks to fill up deep abysses, and made roads through places almost inaccessible, he came and besieged the city of Hang-chong-fou itself. The miserable inhabitants fled to the mountains on his approach, and more than one hundred thousand of them perished. After this, Toley divided his forces, consisting of thirty thousand horse, into two bodies. One of these went westward to My-en-chew : from thence, after opening the passages of the mountains, they arrived at the river Kyaling, which runs into the great Kyang. This they crossed on rafts made of the wood of demolished houses ; and then, marching along its banks, seized many important posts. At last, having destroyed more than one hundred and forty cities, towns, or fortresses, they returned to the army. The second detachment seized an important post in the mountains, called Tau-tong, six or seven leagues to the eastward of Han-chong-fou. On the other side Oktay advanced, in October, towards Puchew, a city of Shan-si ; which being taken after a vigorous defence, he prepared to pass the Hoang-ho. Toley, after surmounting incredible difficulties, arrived in December on the borders of Ho-nan, and made a

shew as if he designed to attack the capital of the Kin empire. On his first appearance in Ho-nan through a passage so little suspected, every body was filled with terror and astonishment, so that he proceeded for some time without opposition. At last the emperor ordered his generals, Hota, Ilapua, and others, to march against the enemy. Toley boldly attacked them ; but was obliged to retire, which he did in good order. Hota was for pursuing him, saying that the Mogul army did not exceed thirty thousand men, and that they seemed not to have eaten any thing for two or three days. Ilapua, however, was of opinion that there was no occasion for being so hasty, as the Moguls were inclosed between the rivers Han and Hoang-ho, so that they could not escape. This negligence they soon had occasion to repent of: for Toley, by a stratagem, made himself master of their heavy baggage; which accident obliged them to retire to Tang-chew. From thence they sent a messenger to acquaint the emperor that they had gained the battle, but concealed the loss of their baggage. This good news filled the court with joy; and the people who had retired into the capital for its defence, left it again, and went into the country: but, in a few days after, the vanguard of the Moguls, who had been sent by the emperor Oktay, appeared in the field, and carried off a great number of those that had quitted the city.

In January, 1232, Oktay passing the Hoang-ho, encamped in the district of Kay-fong-fou, capital of the Kin empire, and sent his general Suputay to besiege the city. At that time the place was near thirty miles in circumference: but having only forty thousand soldiers

to defend it, as many more from the neighbouring cities, and twenty thousand peasants, were ordered into it; while the emperor published an affecting declaration, animating the people to defend it to the last extremity. Oktay, having heard with joy of Toley's entrance into Ho-nan, ordered him to send succours to Suputay. On the other hand, the Kin generals advanced with one hundred and fifty thousand men to relieve the city; but being obliged to divide their forces in order to avoid in part the great road which Toley had obstructed with trees, they were attacked by that prince at a disadvantage, and, after a faint resistance, defeated with great slaughter, and the loss of both their generals, one killed and the other taken. The emperor now ordered the army at Tong-quan and other fortified places to march to the relief of Kay-fong-fou. They assembled accordingly, to the number of one hundred and ten thousand foot and fifteen thousand horse; and were followed by vast numbers of people, who expected by their means to be protected from the enemy. But many of these troops having deserted, and the rest being enfeebled by the fatigues of their march, they dispersed on the approach of their pursuers, who killed all they found in the highways. After this the Moguls took Tong-quan and some other considerable posts; but were obliged to raise the sieges of Quey-te-fou and Loy-ang by the bravery of the governors. Kyang-shin, governor of Loy-ang, had only three or four thousand soldiers under him, while his enemies were thirty thousand strong. He placed his worst soldiers on the walls, putting himself at the head of four hundred brave men; whom he ordered to go naked, and whom he led to all dange-

rous attacks. He invented engines to cast large stones, which required but few hands to play them, and aimed so true as to hit at an hundred paces distance. When their arrows failed, he cut those shot by the enemy into four pieces : pointed them with pieces of brass coin ; and discharged them from wooden tubes with as much force as bullets are from a musket. Thus he harraressed the Moguls for three months so grievously, that they were obliged, notwithstanding their numbers, to abandon the enterprize.

Oktaï, at last, notwithstanding his successes, resolved to return to Tartary ; and offered the kin emperor peace, provided he became tributary, and delivered up to him twenty-seven families which he named. These offers were very agreeable to the emperor ; but Suputay, taking no notice of the treaty, pushed on the siege of the capital with more vigour than ever. By the help of the Chinese slaves in his army, the Mogul general soon filled the ditch ; but all his efforts seemed only to inspire the besieged with new vigour. The Moguls at that time made use of artillery, but were unable to make the least impression upon the city walls. They raised walls round those they besieged, which they fortified with ditches, towers, and battlements. They proceeded also to sap the walls of the city ; but were very much annoyed by the artillery of the besieged, especially by their bombs, which sinking into the galleries, and bursting under ground, made great havock among the miners. For sixteen days and nights the attack continued without intermission ; during which time an incredible number of men perished on both sides ; at length, Suputay, finding that he could not take the city, with-

drew his troops, under pretence of conferences being on foot. Soon after the plague began in Kay-fong-fou; and raged with such violence, that, in fifty days, nine hundred thousand biers were carried out, besides a vast multitude of the poorer sort who could not afford any.

In a short time, two unlucky accidents occasioned a renewal of the war; which now put an end to the empire of the Kin. Gan-young, a young Mogul lord, having assumed the government of some cities in Kyang-nan, and killed the officer sent to take possession of them, declared for the Kin. The emperor unwarily took Gan-young into his service, and gave him the title of prince. Upon this Oktay sent an envoy, attended by thirty other persons, to enquire into the affair; but the Kin officers killed them all, without being punished by the emperor. Suputay, having informed his master of all these proceedings, was ordered to continue the war in Ho-nan. Shew-fu now commanded his officers to unite their troops for the defence of the capital; but before his orders could be obeyed, they were attacked and defeated, one after another, by the Moguls. This obliged him to raise soldiers from among the Tartars, for whose subsistence the people were taxed three tenths of the rice they possessed. The city began now to be distressed for want of provisions; and as it was but in a bad posture of defence, the emperor marched with an army against the Moguls. His expedition proved unfortunate; for, sending part of his army to besiege a city called Wy-chew, it was totally cut in pieces, and Suputay a second time sat down before the capital.

On hearing this news, the emperor repassed the Hoang-ho, and retired to Quey-te-fou. Here he had

not been long before the capital was delivered up by treachery, and Suputay put all the males of the imperial race to death ; but, by the express command of Oktay, spared the inhabitants, who are said to have amounted to one million and four hundred thousand families. After this disaster the unhappy monarch left his troops at Quey-te-fou, and retired to Juning-fou, a city in the fourthern part of Ho-nan, attended only by four hundred persons. Here the distance of the Moguls made him think of living at ease ; but while he flattered himself with these vain hopes, the enemy's army arrived before the city and invested it. The garrison were terrified at their approach ; but were encouraged by the emperor, and his brave general Hu-fye-hu, to hold out to the last. As there were not in the city a sufficient number of men, the women, dressed in mens clothes, were employed in carrying wood, stones, and other necessary materials to the walls. All their efforts, however, were ineffectual. They were reduced to such extremities, that for three months they fed on human flesh ; killing the old and feeble, as well as many prisoners, for food. This being known to the Moguls, they made a general assault in January 1235. The attack continued from morning till night ; but at last the assailants were repulsed. In this action, however, the Kin lost all their best officers ; upon which the emperor resigned the crown to Cheng-lin a prince of the blood. Next morning, while the ceremony of investing the new emperor was performing, the enemy mounted the south walls, which were defended only by two hundred men ; and the south gate being at the same time abandoned, the whole army broke in. They were

opposed, however, by Hu-fye-hu ; who, with a thousand soldiers, continued to fight with amazing intrepidity. In the mean time Shew-fu, seeing every thing irreparably lost, lodged the seal of the empire in a house ; and then causing sheaves of straw to be set round it, ordered it to be set on fire as soon as he was dead. After giving this order he hanged himself, and his commands were executed by his domestics. Hu-fye-hu, who still continued fighting with great bravery, no sooner heard of the tragical death of the emperor, than he drowned himself in the river Ja ; as did also five hundred of his most resolute soldiers. The same day the new emperor, Cheng-lin, was slain in a tumult ; and thus an end was put to the dominion of the Kin Tartars in China.

The empire of China was now to be shared between the Song, or southern Chinese, and the Moguls. It had been agreed upon, that the province of Ho-nan should be delivered up to the Song as soon as the war was finished. But they, without waiting for the expiration of the term, or giving Oktay notice of their proceedings, introduced their troops into Kay-fong-fou, Lo-yang, and other considerable cities. On this the Mogul general resolved to attack them ; and re-passing the Hoang-ho, cut in pieces part of the garrison of Lo-yang, while they were out in search of provisions. The garrison of Kay-fong-fou likewise abandoned the place ; and the Song emperor degraded the officers who had been guilty of those irregularities, sending ambassadors to Oktay, at the same time, to desire a continuance of the peace. What Oktay's answer was we are not told, but the event showed that he was not satisfied ; for in 1235,

he ordered his second son prince Kotovan, and his general Chahay, to attack the Song in Se-chwen, while others marched towards the borders of Kyang-nan.

In 1236, the Moguls made great progress in the province of Hu-quang, where they took several cities, and put vast numbers to the sword. This year they introduced paper or silk money, which had formerly been used by Chang-tsung, sixth emperor of the Kin. Prince Kotovan forced the passages into the district of Hang-chong-fou in the province of Shen-fi, which he entered with an army of five hundred thousand men. Here a terrible battle was fought between the vast army of the Moguls and the Chinese troops, who had been driven from the passages they defended. The latter consisted only of ten thousand horse and foot, who were almost entirely cut off; and the Moguls lost such a number of men, that the blood is said to have run for two leagues together. After this victory the Moguls entered Se-chwen, which they almost entirely reduced, committing such barbarities, that, in one city, forty thousand people chose rather to put an end to their own lives than submit to such cruel conquerors.

In 1237, the Moguls received a considerable check before the city of Gantong in Kyang-nan, the siege of which they were obliged to raise with loss. In 1238 they besieged Lu-chew, another city in the same province. They surrounded it with a rampart of earth and a double ditch; but the Chinese general ordered their intrenchments to be filled with immense quantities of herbs steeped in oil, and then set on fire, while he shot stones upon them from a tower seven stories high. At the same time a vigorous sally was made;

and the Mogul army being thrown into the utmost disorder, were obliged finally to abandon the siege, and retire northwards.

In 1239, these barbarians were opposed by a general called Meng-kong, with great success; who, this and the following year, gained great honour by his exploits. While he lived, the Moguls were never able to make any considerable progress; but his death, in 1246, proved of the greatest detriment to the Chinese affairs; and soon after the Tartars renewed the war with more vigour and success than ever. In 1255, they re-entered the province of Se-chwen; but still met with vigorous opposition in this quarter, because the Chinese took care to have Se-chwen furnished with good troops and generals. Though they were always beaten, being greatly inferior in number to their enemies, yet they generally retook the cities the Moguls had reduced, as the latter were commonly obliged to withdraw for want of provisions and forage. In 1259 they undertook the siege of Ho-chew, a strong city to the west of Pe-kin, defended by Vang-kyen, a very able officer, who commanded a numerous garrison. The siege continued from the month of February till August: during which time the Moguls lost an immense number of men. On the 10th of August they made a general assault in the night. They mounted the walls before the governor had intelligence; but were soon attacked by him with the utmost fury. The Mogul emperor Meng-ko, himself came to the scalade; but his presence was not sufficient to overcome the valour of Vang-kyen. At the same time the scaling-ladders of the Moguls were blown down by a storm: upon which a terrible slaughter ensued, and amongst the rest fell the

emperor himself. Upon this disaster the Mogul generals agreed to raise the siege, and retire towards Shen-si.

On the death of Meng-ko, Hupilay, or Kublay Khan, who succeeded him, laid siege to Vu-chang-fou, a city not far distant from the capital of the Song empire.

At this the emperor being greatly alarmed, distributed immense sums among his troops; and, having raised a formidable army, marched to the relief of Vu-chang-fou. Unfortunately the command of this army was committed to the care of Kya-tse-tau, a man without either courage or experience in war. He was besides very vain and vindictive in his temper; often using the best officers ill, and entirely overlooking their merit, which caused many of them to go over to the Moguls. The siege of Vu-chang-fou was commenced, and had continued a considerable time, when Kya-tse-tau, afraid of its being lost, and at the same time not daring to take any effectual step for its relief, made proposals of peace. A treaty was accordingly concluded, by which Kya-tse-tau engaged for the emperor to pay an annual tribute of about fifty thousand pounds in silver and as much in silk; acknowledging likewise the sovereignty of the Moguls over the Song empire. In consequence of this treaty, the Moguls retreated after the boundaries of the two empires had been fixed, and re-passed the Ky-ang; but one hundred and seventy of them staid on the other side of the river, were put to death by Kya-tse-tau.

This minister totally concealed from the emperor his having made such a shameful treaty with the Moguls; and the hundred and seventy soldiers massacred by his

order, gave occasion to report that the enemy had been defeated; so that the Song court believed that they had been compelled to retreat by the superior valour and wisdom of Kya-tse-tau. This proved the ruin of the empire; for, in 1260, the Mogul emperor sent an officer to the Chinese court to execute the treaty according to the terms agreed on with Kya-tse-tau. The minister dreading the arrival of this envoy, imprisoned him near Nankin; and took all possible care that neither Hupilay, nor Li-tsung the Chinese emperor, should ever hear any thing of him.

It was impossible such unparalleled conduct could fail to produce a new war. Hupilay's courtiers incessantly pressed him to revenge himself on the Song for their treacherous behaviour; and he soon published a manifesto against them, which was followed by a renewal of hostilities in 1268. The Mogul army amounted to three hundred thousand men; but notwithstanding their number little progress was made till the year 1271. Syan-yang and Fan-ching, cities in the province of Se-chew, had been besieged for a long time ineffectually; but this year an *Igur* lord advised Hupilay to send for several of those engineers out of the west, who knew how to cast stones of an hundred and fifty pounds weight out of their engines which made holes of seven or eight feet wide in the strongest walls. Two of these engineers were accordingly sent for; and after giving a specimen of their art before Hupilay, were sent to the army in 1272. In the beginning of 1273 they planted their engines against the city of Fan-ching, and presently made a breach in the walls. After a bloody conflict the suburbs were taken; and soon after the

Moguls made themselves masters of the walls and gates of the city. Nevertheless, a Chinese officer, with only an hundred soldiers, resolved to fight from street to street. This he did for a long time with the greatest obstinacy, killing vast numbers of the Moguls; and both parties are said to have been so much overcome with thirst, that they drank human blood to quench it. The Chinese set fire to the houses, that the great beams, falling down, might embarrass the way of their pursuers; but at last being quite wearied out, and filled with despair, they put an end to their own lives. After the taking of Fan-ching, all the materials which had served at the siege were transported to Seyen-yang. The two engineers posted themselves against a wooden retrenchment raised on the ramparts. This they quickly demolished; and the besieged were so intimidated by the noise and havock made by the stones cast from these terrible engines, that they immediately surrendered.

In 1247, Pe-yen, an officer of great valour, and endowed with many other good qualities, was promoted to the command of the Mogul army. His first exploits were the taking of two strong cities: after which he passed the great river Ky-ang, defeated the Song army, and laid siege to Vu-chang-fou. This city was soon intimidated into a surrender; and Pe-yen, by restraining the barbarity of his soldiers, whom he would not allow to injure any one, soon gained the hearts of the Chinese so much, that several cities surrendered to him on the first summons. In the mean time the treacherous Kya-tse-tau, who was sent to oppose Pe-yen, was not ashamed to propose peace on the terms he had

formerly concluded with Hupilay ; but these being rejected, he was obliged at length to come to an engagement. In this he was defeated, and Pe-yen continued his conquests with great rapidity. Having taken the city of Nankin, and some others, he marched towards Hang-chew-fou, the capital of the Song empire. Peace was now again proposed, but rejected by the Mogul general ; and at last the empress was constrained to put herself, with her son, then an infant, into the hands of Pe-yen, who immediately sent them to Hupilay.

The submission of the empress did not yet put an end to the war. Many of the chief officers swore to do their utmost to rescue her from the hands of her enemies. In consequence of this resolution they distributed their money among the soldiers, and soon got together an army of forty thousand men. This army attacked the city where the young emperor Kong-tsong was lodged, but without success ; after which, and several other vain attempts, they raised one of his brothers to the throne, who then took upon him the name of TWON-TSONG. He was but nine years of age when he was raised to the imperial dignity, and enjoyed it but a very short time. In 1277 he was in greater danger of perishing, by reason of the ship on board which he then was, being cast away. A great part of his troops perished at that time, and he soon after made offers of submission to Hupilay. These, however, were not accepted ; for, in 1278, the unhappy Twon-tsong was obliged to retire into a little desert island on the coast of Quan-tong, where he died in the eleventh year of his age.

Notwithstanding the progress of the Moguls, vast territories still remained to be subdued before they could become masters of all the Chinese empire. On the death of Twon-tsong, therefore, the mandarins raised to the throne his brother, named TE-PING, at that time but eight years of age. His army consisted of no fewer than two hundred thousand men; but being utterly void of discipline, and entirely ignorant of the art of war, they were defeated by twenty thousand Mogul troops. Nor was the fleet more successful; for being put in confusion by that of the Moguls, and the emperor in danger of falling into their hands, one of the officers taking him on his shoulders, jumped with him into the sea, where they were both drowned. Most of the mandarins followed this example, as did also the minister, all the ladies and maids of honour, and multitudes of others, insomuch that one hundred thousand people are thought to have perished on that day. Thus ended the Chinese race of emperors; and the Mogul dynasty, known by the name of *Ywen*, commenced.

Though no race of men that ever existed were in general more remarkable for cruelty and barbarity than the Moguls; yet it doth not appear that the emperors of the Ywen dynasty were in any respect worse than their predecessors. On the contrary, HUPILAY, by the Chinese called SHITSU, found the way of reconciling the people to his government, and even of endearing himself to them so much, that the reign of his family is to this day styled by the Chinese *the wise government*. This he accomplished by keeping as close as possible to their ancient laws and customs, by his mild and just government, and by his regard for their learned men. He

was indeed ashamed of the ignorance and barbarity of his Mogul subjects, when compared with the Chinese. The whole knowledge of the former was summed up in their skill in managing their arms and horses, being perfectly destitute of every art or science, or even of the knowledge of letters. In 1269, he had caused the Mogul characters to be contrived. In 1280, he caused some mathematicians to search for the source of the river Hoang-ho, which at that time was unknown to the Chinese themselves. In four months time they arrived in the country where it rises, and formed a map of it, which they presented to his majesty. The same year a treatise on astronomy was published by his order; and, in 1282, he ordered the learned men to repair from all parts of the empire to examine the state of literature, and take measures for its advancement.

At his first accession to the crown he fixed his residence at Tay-ywen-fou, the capital of Shen-si; but thought proper afterwards to remove it to Pe-kin. Here, being informed that the barks which brought to court the tribute of the southern provinces, or carried on the trade of the empire, were obliged to come by sea, and often suffered shipwreck, he caused that celebrated canal to be made, which is at present one of the wonders of the Chinese empire, being three hundred leagues in length. By this canal above nine thousand imperial barks transport with ease, and at small expence, the tribute of grain, rice, silks, &c. which is annually paid to the court. In the third year of his reign Shi-tsu formed a design of reducing the islands of Japan, and the kingdoms of Tonquin and Cochin-china. Both these enterprises ended unfortunately, but the first

remarkably so; for of one hundred thousand persons employed in it, only four or five escaped with the melancholy news of the destruction of the rest, who all perished by shipwreck. Shi-tsu reigned fifteen years, died in the eightieth year of his age, and was succeeded by his grandson. The throne continued in the Ywen family till the year 1367, when SHUN-TI, the last of that dynasty, was driven out by a Chinese named CHU. During the above period the Tartars had become enervated by long prosperity; and the Chinese had been roused into valour by their subjection. Shun-ti, the reigning prince, was quite sunk in sloth and debauchery, and the empire was oppressed by a tyrannic minister named Ama. In June 1355, Chu, a Chinese of mean extraction, and head of a small party, set out from How-chew, passed the Kyang, and took Tay-ping. He then associated himself with some other malcontents, at the head of whom he reduced the town of Tu-chew, in Kyang-nan. Soon after he made himself master of Nankin, having defeated the Moguls who came to its relief. In December 1356, he was able to raise an hundred thousand men, at the head of whom he took the city of U-chew, in the east borders of Quang-si; and here, assembling his generals, it was resolved neither to commit slaughters nor to plunder. The most formidable enemy he had to deal with was *Chen-yew-lyang*, styled "emperor of the Han." This man being grieved at the progress made by Chu, equipped a fleet, and raised a formidable army, in order to reduce Nan-chang-fou, a city of Kyang-si, which his antagonist had made himself master of. The governor, however, found means to inform Chu of his danger; upon which that chief caused a fleet to be fitted out at

Nankin, in which he embarked two hundred thousand soldiers. As soon as Chen-yew-iyang was informed of his enemy's approach, he raised the siege of Nanchang-fou, and gave orders for attacking Chu's naval force. An engagement ensued between a part of the fleets, in which Chu proved victorious; and next day, all the squadrons having joined in order to come to a general engagement, Chu gained a second victory, and burnt an hundred of the enemys' vessels. A third and fourth engagement happened, in which Chu was victorious; and in the last, Chen-yew-lyang himself was killed, his son taken prisoner, and his generals obliged to surrender themselves, with all their forces and vessels.

In January 1364, Chu's generals proposed to have him proclaimed emperor; but this he declined, and at first contented himself with the title of king of *U*. In February he made himself master of Vu-chang-fou, capital of Hu-quang; where with his usual humanity, he relieved those in distress, encouraged the literati, and would allow his troops neither to plunder nor destroy. This wise conduct procured him an easy conquest both of Kyang-fi and Hu-quang. The Chinese submitted to him in crowds, and professed the greatest veneration and respect for his person and government.

All this time Shun-ti, with an unaccountable negligence, never thought of exerting himself against Chu, but continued to employ his forces against the rebels who had taken up arms in various parts of the empire; so that Chu found himself in a condition to assume the title of emperor. This he chose to do at Nankin on the first day of the year 1368. After this his troops entered the province of Ho-nan, which they presently

reduced. In the third month, Chu, who had now taken the title of *Hong-vou*, or *Tay-tsu*, reduced the fortrefs of Tong-quan ; after which his troops entered Pe-cheli from Ho-nan on the one fide, and Shan-tong on the other. Here his generals defeated and killed one of Shun-ti's officers ; after which they took the city of Tong-chew, and then prepared to attack the capital, from which they were now but twelve miles diftant. On their approach the emperor fled with all his family beyond the great wall, and thus put an end to the dynasty of Ywen. In 1370 he died, and was fucceeded by his fon, whom the fucceffor of Hong-vau drove beyond the Kobi or Great Defert, which feparates China from Tartary. They continued their incurfions, however, for many years ; nor did they ceafe their attempts till 1583, when vaft numbers of them were cut in pieces by the Chinefe troops.

The twenty-first dynasty of Chinefe emperors, founded in 1368 by Chu, continued till the year 1644, when they were again expelled by the Tartars. The laft Chinefe emperor was named Whay-tfong, and afcended the throne in 1628. He was a great lover of the fciences, and a favourer of the Christians ; though much addicted to the fuperftitions of the Bonzes. He found himfelf engaged in a war with the Tartars, and a number of rebels in different provinces. That he might effectually fupprefs the latter, he refolved to make peace with the former ; and for that end fent one of his generals, named Ywen, into Tartary, at the head of an army, with full power to negotiate a peace ; but that traitor made one upon fuch shameful terms, that the emperor refufed to ratify it. Ywen, in order to

oblige his master to comply with the terms made by himself, poisoned his best and most faithful general, named Mau-ven-long : and then desired the Tartars to march directly to Pe-kin, by a road different from that which he took with his army. This they accordingly did, and laid siege to the capital. Ywen was ordered to come to its relief ; but, on his arrival, was put to the torture and strangled ; of which the Tartars were no sooner informed, than they raised the siege, and returned to their own country. In 1636 the rebels above-mentioned composed four great armies. commanded by as many generals ; which, however, were soon reduced to two, commanded by Li and Chang. These agreed to divide the empire between them ; Chang taking the western provinces, and Li the eastern ones. The latter seized on part of Shen-si, and then of Ho-nan, whose capital, named Kay-fong-fou, he laid siege to, but was repulsed with loss. He renewed it six months after, but without success ; the besieged choosing rather to feed on human flesh than surrender. The imperial forces coming soon after to its assistance, the general made no doubt of being able to destroy the rebels at once, by breaking down the banks of the Yellow River ; but unfortunately the rebels escaped to the mountains, while the city was quite overflowed, and three hundred thousand of the inhabitants perished.

After this disaster, Li marched into the Provinces of Shen-si and Ho-nan ; where he put to death all the mandarines, exacted great sums from the officers in place, and shewed no favour to any but the populace, whom he freed from all taxes : by this means he drew so many to his interest, that he thought himself strong

enough to assume the title of emperor. He next advanced towards the capital, which, though well garrisoned, was divided into factions. Li had taken care to introduce before hand a number of his men in disguise ; and by these the gates were opened to him the third day after his arrival. He entered the city in triumph at the head of three hundred thousand men ; whilst the emperor kept himself shut up in his palace, busied only with his superstitions. It was not long, however, before he found himself betrayed : and under the greatest consternation, made an effort to get out of the palace attended by about six hundred of his guards. He was still more surprised to see himself treacherously abandoned by them, and deprived of all hopes of escaping the insults of his subjects. Upon this, preferring death to falling alive into their hands, he immediately retired with his empress, whom he tenderly loved, and the princess her daughter, into a private part of the garden. His grief was so great that he was not able to utter a word ; but she soon understood his meaning, and, after a few silent embraces, hanged herself on a tree in a silken string. Her husband staid only to write these words on the border of his vest : “ I have been basely deserted by my subjects ; “ do what you will with me, but spare my people.” He then cut off the young princess’s head with one stroke of his scymitar, and hanged himself on another tree, in the seventeenth year of his reign, and thirty-sixth of his age. His prime minister, queens, and eunuchs, followed his example ; and thus ended the Chinese monarchy, to give place to that of the Tartars, which hath continued ever since.

It was some time before the body of the unfortunate monarch was found. At last was brought before the

rebel Li, and by him treated with the utmost indignity; after which he caused two of Whey-tsong's sons, and all his ministers, to be beheaded; but his eldest son happily escaped by flight. The whole empire submitted peaceably to the usurper, except prince U-fan-ghey, who commanded the imperial forces in the province of Lyau-tong. This brave prince, finding himself unable to cope with the usurper, invited the Tartars to his assistance; and Tsong-te, their king, immediately joined him with an army of eighty thousand men. Upon this the usurper marched directly to Pe-kin; but not thinking himself safe there, plundered and burnt the palace, and then fled with the immense treasure he had got. What became of him afterwards we are not told; but the young Tartar monarch was immediately declared emperor of China, his father Tsong-te having died almost as soon as he set his foot in that empire.

The new emperor, named SHUN-CHI, or XUN-CHI, began his reign with rewarding U-fan-ghey, by conferring upon him the title of king; and assigned him the city of Si-gnan-fu, capital of Shen-si, for his residence. This, however, did not hinder U-fan-ghey from repenting of his error in calling in the Tartars, or, as he himself used to phrase it, "in sending for lions to drive away dogs." In 1674, he formed a very strong alliance against them, and had probably prevailed if his allies had been faithful; but they treacherously deserted him one after another: which so affected him, that he died soon after. In 1681 Hong-wha, son to U-fan-ghey, who continued his efforts against the Tartars, was reduced to such straits that he put an end to his own life.

During this space, there had been some resistance made to the Tartars in many of the provinces. Two princes of Chinese extraction had at different times been proclaimed emperors; but both of them were overcome and put to death. In 1682, the whole fifteen provinces were so effectually subdued, that the emperor KANG-HI, successor to Shun-chi, determined on a visit to his native dominions of Tartary. He was accompanied by an army of seventy thousand men, and continued for some months taking the diversion of hunting. This he continued to do for some years: and in his journeys took father Verbeest along with him; by which means we have a better description of these countries than could possibly have been otherwise obtained. This prince was a great encourager of learning and of the Christian religion; in favour of which last he published a decree, dated in 1692. In 1716, however, he revived some obsolete laws against the Christians; nor could the Jesuits with all their art preserve the footing they had got in China. The causes of this alteration in the emperor are, by the missionaries, said to have been the slanders of the mandarins; but from the known character of the Jesuits, it will readily be believed, that there were other causes for this conduct. This emperor died in 1722, and was succeeded by his son Yon-ching; who not only gave no encouragement to the missionaries, but persecuted all Christians of whatever denomination, not excepting even those of the imperial race. At the beginning of his reign he banished all the Jesuits into the city of Canton, and in 1732 they were banished from thence into Ma-kau, a little island inhabited by the Portuguese, but subject to China.

He died in 1736, and was succeeded, by the present emperor, from whom the Jesuits flattered themselves with meeting with different treatment, but we believe, they have not yet had their expectations realized, nor does it appear probable that they will.

Having thus sketched the most material transactions recorded in the Chinese history, we shall proceed to describe the present state of the empire; its dependencies, and inhabitants, according to the best and latest accounts we are in possession of.

GENERAL DESCRIPTION
OF THE
CHINESE EMPIRE.

IN attempting a general description of this vast empire, we shall pursue the following arrangement. 1. CHINA PROPER.—2. CHINESE TARTARY.—3. THE STATES TRIBUTARY TO CHINA.

China Proper.

ORIGIN OF ITS NAME.

The western Moguls call this kingdom CATAY—the Mantchew Tartars call it NICAN-COURANE ;—the Japanese THAU, and the people of Cochin-china, and Siam CIN. From this latter appellation it is most probable the name CHINA is derived, for according to the Chinese history, the first imperial family that carried their arms toward the west, assumed the name of *Tsin*, or *Tai-sin*. And the armament, sent by the Emperor Tsin-chi-hoang as far as Bengal, must have brought the people of India acquainted with the name of Tsin, whose formidable power had been so severely felt. This name passing from India, perhaps to Persia, or Egypt, might lay the ground for *China*: this is the opinion of Du Halde, and Grosier. But according to Naverrette,

the name has its origin in India, or Persia, from a species of silk called Chin, from whence it was brought to Europe by the Portuguese. The Chinese themselves, however, call it TCHONG-KOUE, or CHONG-QUA, that is the middle kingdom, for, till their intercourse with Europeans had rectified their geography, they imagined that their country was situated in the centre of the earth, and that all other kingdoms lay scattered around it.

EXTENT, BOUNDARIES, &c.

China, properly so called, according to Grosier and Du-Halde, comprehends from north to south eighteen degrees ; its extent from east to west being somewhat less. The adjacent countries subjected to the Chinese government, such as the islands of Hainan and Formosa, Tartary, &c. are not included in this estimation ; for, reckoning from the most southern point of the island of Hainan to the northern extremity of Tartary which is under the dominion of China, we shall find that the territories of this emperor are more than nine hundred leagues in extent from north to south, and about fifteen hundred from east to west, reckoning from the eastern sea as far as the country of *Casgar*, conquered by the Chinese in 1759. According to Guthrie, China is situated between 20° and 42° N. latitude. and 98° and 123° E. longitude. It is bounded on the north by Tartary, from which it is separated by a wall five hundred leagues in length ; on the east by the sea ; on the west by lofty mountains and deserts ; and towards the south by the ocean, the kingdoms of Tong-king, Laos, and Cochin-china. It is divided into fifteen provinces ; the northern are CHEN-SI, CHAN-SI and PE-TCHELI. CHAN-TONG, KIANG-NAN, TCHE-KIANG and FO-KIEN extend

along the shore of the eastern sea. The provinces of QUANG-TONG, QUANG-SI, YUN-NAN and SE-THUEN terminate the empire on the south and north. HO-NAN, HOU-QUANG, KOEI-TCHOU and KIANG-SI occupy the middle space. Of each of these provinces we shall now proceed to give a general account.

PROVINCE OF PE-TCHELI.

Pe-tcheli, T-cheli, or Li-pa-fou, is the principal province of the whole empire; and its capital, Pe-king or Peking, is become the ordinary residence of the imperial court. It approaches the form of a right-angled triangle, and is bounded on the north by the great wall and part of Tartary; on the east by the sea; on the south by the provinces of Chang-tong and Ho-nan; and towards the west by the mountains of Chan-si.

This province contains nine counties, each of which has a city of the first class, which have several others under their jurisdiction; these are about forty in number, less considerable indeed, but all surrounded with walls and ditches, besides numerous boroughs and villages without walls.

PE-KIN.

Pe-kin is the capital of the empire, is situated in a very fertile plain, twenty leagues distant from the great wall; this name, which signifies the *Northern Court*, was given to distinguish it from another considerable city called Nan-king, or the *Southern Court*. The emperor formerly resided in the latter, till the Tartars, a restless and warlike people, obliged him to remove his court to the northern provinces, that he might more effectually repel the incursions of those barbarians.

This capital forms an exact square, and is divided into two cities ; the first, where the emperor's palace is built, is called SIN-CHING, or the New City, and is inhabited chiefly by Tartars, and therefore called also the Tartar City. The second is called LAU-CHING, or the Old City, and inhabited chiefly by Chinese. These two cities, without including the suburbs, are eighteen miles in circumference, according to the most accurate measurement made by the express order of the emperor.

The height and enormous thickness of the walls of the Tartar city excite admiration ; twelve horsemen might easily ride abreast upon them ; they have spacious towers raised at intervals, a bow-shot distant from one another, and large enough to contain bodies of reserve in case of necessity.

The city has nine gates, which are lofty and well arched ; over them are large pavilion-roofed towers divided into nine stories, each having several apertures or port-holes ; the lower story forms a hall for the use of the soldiers and officers who quit guard, and those appointed to relieve them. Before each gate a space is left of more than three hundred and sixty feet ; this is a kind of place of arms, enclosed by a semi-circular wall equal in height and thickness to that surrounding the city. The great road, which ends here, is commanded by a pavilion-roofed tower like the first, in such a manner, that, as the cannon of the former can batter the houses of the city, those of the latter can sweep the adjacent country.

The streets of Pe-kin are straight, about an hundred and twenty feet wide, a full league in length, and bor-

dered with shops, but the houses being low make a mean appearance. An immense concourse of people continually fill the streets, and the confusion caused by the number of horses, camels, mules and carriages, which cross or meet each other is prodigious. Besides this inconvenience, passengers are every now and then stopped by crowds who stand listening to fortune-tellers, jugglers, ballad-singers, and a thousand other mountebanks and buffoons, who read and relate stories calculated to promote mirth and laughter, or distribute medicines, the wonderful effects of which they explain with all the eloquence peculiar to them.

People of distinction oblige all their dependants to follow them. A mandarin of the first rank is always accompanied in his walks by his whole tribunal, and to augment his equipage, each of the inferior mandarins in his suit is generally attended by several domestics. The nobility of the court, and princes of the blood, never appear in public without being surrounded by a large body of cavalry ; and as their presence is required at the palace every day, their train alone is sufficient to create confusion in the city. In all this prodigious concourse, no women are ever seen : hence we may judge how great the population of China must be, since the number of females in this country, as well as every where else, is superior to that of the other sex.

As there is a continual influx of the riches and merchandise of the whole empire into this city, the number of strangers that resort to it is immense ; they are carried in chairs, or ride on horseback, always attended by a guide acquainted with the streets, and who

knows the houses of the nobility and principal people of the city. They are also provided with a book containing an account of the different quarters, squares, remarkable places, and of the residence of those in public offices. In summer there are to be seen small temporary shops where people are served with water cooled by means of ice ; and every where eating-houses, with refreshments of tea and fruits are found. Each kind of provision has a certain day and place appointed for its being exposed to sale.

The governor of Pe-kin, who is a Mantchew Tartar, is styled Governor of the Nine Gates ; his jurisdiction extends not only over the soldiers, but also over the people in every thing that concerns the police. No police can be more active. It is rare, in a number of years, to hear of houses being robbed, or people assassinated ; all the principal streets have guard-rooms, and soldiers patrol night and day, each having a sabre hanging from his girdle, and a whip in his hand, to correct, without distinction, those who excite quarrels or cause disorder.

The lanes are guarded in the same manner, and have latticed gates which do not prevent those from being seen who walk in them ; they are always kept shut during the night, and seldom opened even to those who are known ; if they are, the person to whom this indulgence is granted must carry a lanthorn, and give a sufficient reason for his going out.

In the evening, as soon as the soldiers are warned to their quarters by beat of drum, two sentinels go and come from one guard-room to another, making a continual noise with a kind of castanet, to shew that they are

not asleep. They permit no one to walk abroad in the night time. They even examine those whom the emperor dispatches on business, and if their reply gives the least cause of suspicion, they have a right to convey them to the guard-room. The soldiers in each of the guard-rooms are obliged to answer every time the sentinels on duty call out.

It is by these regulations, observed with the greatest strictness, that peace, silence, and safety reign throughout the whole city. The governor is also obliged to go the round; and the officers stationed on the walls and in the towers over the gates, in which are kept large kettle-drums, that are beat every time the guard is relieved, are continually dispatching subalterns to examine the quarters belonging to the gates where they are posted. The least neglect is punished next morning, and the officer who was on guard is cashiered. This police, which prevents nocturnal assemblies, would appear no doubt extraordinary in Europe, and, in all probability, would not be much relished by our young men of fortune and ladies of quality. But the Chinese think justly; they consider it to be the duty of the magistrates of a city, to prefer good order and public tranquillity, to vain amusements, which generally occasion many attempts against the lives and property of the citizens. It is true, the support of this police costs the emperor a great deal; part of the soldiers we have mentioned being maintained for this purpose only. They are all infantry, and their pay is generally very high; their employment consists not only in watching for those who may occasion disturbance in the day time, or walk abroad during the night; they must also take care that

the streets are kept clean and swept every day ; that they are watered morning and evening in time of dry weather ; and that every nuisance is removed ; they have orders also to assist in this labour themselves, and to clear the kennels, that the water may have a free course.

The emperor's palace stands in the middle of the Tartar city. It presents a prodigious assemblage of vast buildings, extensive courts and magnificent gardens, and is shut up on all sides by a double wall, the intervening space being occupied by houses belonging to the officers of the court, eunuchs, and different tribunals. To some of these is assigned the care of providing necessaries for the use of the emperor ; others are for determining disputes, and punishing faults committed by the domestics of the imperial family. The exterior circumference of this immense palace is reckoned at about seven English miles.

The imperial palace of Pe-kin does not fail to strike beholders by its extent, grandeur, and the regular disposition of its apartments, and by the singular structure of its pavilion-roofs, ornamented at each corner with a carved plat band, the lower extremity of which is turned upwards ; these roofs are covered with varnished tiles of so beautiful a yellow colour, that, at a distance, they make as splendid an appearance as if they were gilded. Below the upper roof, there is another of equal brilliancy, which hangs sloping from the wall, supported by a great number of beams, daubed over with green varnish and interspersed with gilt figures. This second roof, with the projection of the first, forms a kind of crown to the whole edifice, and gives it a good effect.

The palace is a small distance from the south gate of the Tartar city ; the entrance to it is through a spacious court, to which there is a descent by a marble staircase, ornamented with two large copper lions, and a balustrade of white marble. This balustrade runs in the form of a horse-shoe, along the banks of a rivulet, that winds across the palace with a serpentine course, the bridges over which are of marble. At the bottom of this first court arises a façade with three doors ; that in the middle is for the emperor only ; the mandarins and nobles pass through those on each side. These doors conduct to a second court, which is the largest of the palace ; it is about three hundred feet in length, and fifty in breadth ; an immense gallery runs round it, containing the rich effects, which belong to the emperor as his private property ; for the public treasure is entrusted to a sovereign tribunal called *Hou-pou*.

The royal hall, called Tai-hotien, or the *Hall of the Grand Union*, is in this second court ; it is built upon a terrace about eighteen feet in height, incrustated with white marble, and ornamented with balustrades, of excellent workmanship. Before this hall all the mandarins range themselves, when they go, on certain days, to renew their homage, and perform those ceremonies that are appointed by the laws of the empire.

This hall is almost square, and about one hundred and thirty feet in length. The ceiling is carved, varnished green, and loaded with gilt dragons. The pillars which support the roof within, are six feet in circumference towards the base, and are coated with a kind of mastich varnished red ; the floor is partly covered with coarse carpets, after the Turkish manner ;

but the walls have no kind of ornament, neither tapestry, lustres, nor paintings.

The throne, which is in the middle of the hall, consists of a pretty high alcove, exceedingly neat. It has no inscription but the character *Ching*; a word answering to the English words *holy, excellent, perfect, most wise*. Upon the platform opposite to this hall, stand large vessels of bronze, in which incense is burnt when any ceremony is performing. There are also chandeliers shaped like birds and painted different colours, as well as the wax-candles that are lighted up in them.

This platform is extended towards the north, and has on it two lesser halls; one of them is a rotunda that glitters with varnish, and is lighted by a number of windows. Here the emperor changes his dress before or after any ceremony. The other is a saloon, the door of which opens to the north; through this door the emperor must pass, when he goes from his apartment, to receive on his throne the homage of the nobility; he is then carried in a chair, by officers dressed in long red robes bordered with silk, and caps ornamented with plumes of feathers. It is perhaps impossible to give an exact description of the interior apartments which properly form the palace of the emperor, and are set apart for the use of the family, as few are permitted to enter them but women and eunuchs.

PAO-TING-FOU.

Pao-ting-fou is the most considerable city in the province next to Peking, and here it is the viceroy resides. It has twenty others under its jurisdiction; three of the second and seventeen of the third class. In the midst of the city is a beautiful small lake, famous for the

great quantities of water lilies produced there, and called by the Chinese Lyen-wha. This flower, so little esteemed in Europe, is a favourite of the Chinese, and, owing either to the climate or the care they take of it, generally blows there double. The country around is pleasant, and inferior in fertility to no part of China. It is necessary to pass this city in going from Pe-kin to the province of Chan-si.

HO-KIEN-FOU.

Ho-kien-fou is the next in order ; it has two cities of the second, and fifteen of the third class in its district, and is remarkable for nothing but the neatness of its streets and its situation between two rivers, from whence it derives its name.

ICHIN-TING-FOU.

Ichin-ting-fou is a large city about four miles in circumference ; its figure an oblong square. Its jurisdiction is very extensive, comprehending thirty-two cities ; five of which are of the second, and twenty seven of the third class. Northward from it lie several mountains, where, the Chinese say, many simples and curious plants are to be found. On these mountains there are also several monuments or temples erected in honour of deceased heroes ; among which is one consecrated to the memory of the first emperor of the dynasty of Han.

CHUN-TE-FOU.

Chun-te-fou has but a small district ; for there are only nine cities of the third class under its jurisdiction ; but all very populous. The adjacent country is pleasant and fertile, owing to the number of rivers and lakes that

water and refresh it. Its fish are various, and its craw-fish are celebrated; it produces a fine delicate kind of sand, used in the manufacture of an inferior kind of China-ware, and in polishing precious stones. It abounds also with touch-stones for gold, reckoned the best in the empire.

QUANG-PING-FOU.

Quang-ping-fou is situated in the northern part of Pe-tcheli, between the provinces of Chang-tong and Ho-nan, and has nine cities of the third class dependent on it; all its plains are well watered by rivers. Among its temples, there is one dedicated to those men, who, as the Chinese pretend, discovered the secret of rendering themselves immortal. The country is agreeable around it, and its waters are well stored with fish.

TAI-MING-FOU.

Tai-ming-fou has one city of the second class and eighteen of the third, in its district. It presents nothing remarkable. It lies near to Quang-ping-fou, and the country around it is peculiarly fruitful and agreeable.

YUNG-PING-FOU.

Yung-ping-fou is very advantageously situated in the neighbourhood of the sea. The surrounding mountains produce abundance of tin. But its soil is not very fertile. Here is a paper manufactory, and not far from the city is a fortress named Chan-hai, which may be called the key of the province of Leao-tong. This fortress is near the great wall. Yung-ping-fou reckons in its district only one city of the second, and five of the third class.

FUEN-HOA-FOU.

Fuen-hoa-fou is a city celebrated for its extent and the number of its inhabitants, as well as for the beauty of its streets and triumphal arches. It is situated near the great wall, amidst mountains, and has under its jurisdiction, besides two cities of the second, and eight of the third class, a great number of fortresses, which bar the entrance of China against the Tartars.

It would be unnecessary if not tiresome to the reader to enter into a description of the cities of the second class, but there is one which though without any jurisdiction over others, is beyond comparison more populous and rich, and has a greater trade than any of those we have mentioned. It is seated on the spot where the Royal Canal which comes from Lin-tsin-chew, joins the river of Pe-kin, and is called Tyen-sing-wey. Here the great mandarin resides, on whom the officers who superintend the salt made along the coasts of Pe-tcheli and Chang-ton depend, and at this port all the ships which fetch timber from Eastern Tartary unload.

Pe-tcheli has few mountains. Its soil is sandy, and produces very little rice when compared with the southern provinces, owing to its small number of canals, but all other kinds of grain abound, as well as the greater part of the fruit-trees we have in Europe. Cattle are also in great plenty, and the rivers are full of fish. It pays an annual tribute to the emperor, which, according to Father Martini, consists of six hundred and one thousand one hundred and fifty-three bags of rice, wheat, and millet; two hundred and twenty-four pounds of lintseed; forty-five thousand one hundred and thirty-five pounds of spun silk; thirteen thousand seven

hundred and forty-eight pounds of cotton; eight million seven hundred and thirty seven thousand two hundred and forty-eight trusses of straw for the horses belonging to the court, and one hundred and eighty thousand eight hundred and seventy measures of salt, each containing one hundred and twenty-four pounds. This tribute is proportionably much inferior to that paid by other provinces.

The face of the country here being flat and level, permits the use of a kind of carriage, the construction of which appears to be rather singular. Father Martini, one of the first missionaries in China, thus describes it: "They use," in the province of Pe-tcheli, "a kind
" of chariot with one wheel, and constructed in such a
" manner, that there is room in the middle for only
" one person who sits as if on horseback; the driver
" pushes behind, and by means of wooden levers,
" makes the chariot advance with safety and expedition.
" This has perhaps given rise to the report of chariots
" driven in that country by the wind, which the Chi-
" nese direct over land with sails, as they do ships at
" sea." A French missionary, who traversed this province in 1768, seems to have made use of the same kind of carriage. "We quitted the canal," says he,
" to travel in carts, which is customary in this part of
" China; but it is disagreeable beyond description.
" The cart is amazingly clumsy, and has a great resemblance to the carriage of a gun; there is room in
" it for only one person, who is frequently obliged to
" sit cross-legged, as our taylor does in Europe; it jolts
" prodigiously; and, while the traveller is exposed to

“the scorching rays of the sun, such clouds of dust
“sometimes arise as almost suffocate him.”

Among the animals of this country, the most remarkable are yellow rats ; they are much larger than those seen in Europe, and their skins are highly valued by the Chinese. Chrystal, marble, and porphyry are dug from the mountains of Pe-tcheli.

The temperature of the air of this province does not seem to agree with its latitude. Although Pe-tcheli extends no farther than to the forty-second degree of north latitude, yet all the rivers there are so much frozen during four months in the year, that horses and waggons with the heaviest loads, may safely pass them, and it is remarkable that the whole body of ice is formed in one day, though several are necessary to thaw only the surface. What may appear no less extraordinary is, that during these severe frosts, that sharp and pinching cold which accompanies the production of ice in Europe, is not felt in this province. These phenomena cannot be accounted for, but by attributing them to the great quantity of nitre which is found dispersed throughout this province, and to the serenity of the sky, which, even during winter, is seldom obscured by a cloud. This physical explanation appears to be confirmed by experiments made by Father Amiot*, which convinced him, that in this capital and neighbourhood, as far as seven or eight leagues around, the water, air and earth equally abound with nitre.

With regard to the water, the facility with which it freezes, the solidity of the ice and its duration, evident-

*The latitude of Pe-tcheli is $39^{\circ} 52' 55''$.

ly announce the presence of nitre. “ A tub filled with
“ water, placed near one of Reaumur’s thermometers,
“ had its surface immediately frozen, when the mer-
“ cury stood only one degree above the freezing point ;
“ and when it stood three degrees below freezing, the
“ water became a solid mass of ice, if the diameter of
“ the vessel did not exceed a foot and a half, and the
“ depth of the water four or five inches. This water,
“ when the weather was fine, continued in the same
“ state of congelation, as long as the mercury in the
“ thermometer did not rise higher than three degrees
“ above (0) ; when the mercury rose higher, it then
“ began to dissolve, but so slowly, that two or three
“ days were scarcely sufficient to restore it to its form-
“ er fluidity.” To this experiment, Father Amiot
adds another, made in the summer of the year 1777 ;
which appears to have been attended to with the great-
est possible accuracy. It may be proper to observe,
before we relate it, that during the year 1777, there
was a longer continuance of hot weather than is gener-
ally observed at Pe-kin. In the course of the months of
June and July, the thermometer continually rose from
the twenty-sixth to the thirty-second and thirty-third
degrees above *Zero* ; on the 23d of July, at three in
the afternoon, the thermometer rose to thirty-four de-
grees, and remained at that height until half past four.
On the 24th of the same month, it rose, about three
o’clock, to thirty-three degrees ; half an hour after, the
sky became over-cast, and a strong wind arose, accom-
panied with thick clouds of dust, which continued half
an hour ; during this time the thermometer began to
fall ; at four the wind ceased, and some rain fell ; the

thermometer then stood at thirty-three degrees ; the 25th and 26th of July it rose to twenty-nine degrees, and the 28th to thirty-three degrees, owing to a northerly wind.

On the 29th of July, Father Amiot put into a small net, made of strong pack-thread, a block of ice of an irregular figure, and suspended it from a balance placed in the open air and exposed to the wind and rays of the sun.

At six in the morning, a thermometer, exposed to the north, being at $26\frac{1}{2}$ degrees, the ice was weighed ; its weight was found to be fifty pounds.

At 7 the therm. $27^{\circ}\frac{1}{4}$ weight of the ice 46 lb.

At 8 - - - $27\frac{3}{4}$ - - - - - 40

At 9 - - - 30 - - - - - 32

At 10 - - - $31\frac{1}{2}$ - - - - - 25

It is to be observed, that during this time, the wind was north, and stronger than it had been for some time before.

At 11 the therm. 32° weight of the ice 19 lb.

At 12 - - - 33 - - - - - 15

At 1 - - - $33\frac{1}{4}$ - - - - - 10

At 2 - - - $33\frac{1}{4}$ - - - - - 7

At 3 - - - $33\frac{1}{4}$ - - - - - 5

At 4 - - - 33 - - - - - 3

At 5 - - - $33\frac{3}{4}$ - - - - - $1\frac{1}{2}$

It must be observed, that during the last four hours, the ice had been in the shade.

At 6 the therm. stood at $32\frac{1}{2}$ the weight of the ice 1 lb. 4 oz.

At 7 the ice was not weighed.

At 8 some of it still remained.

At 9 there remained only a bit of the size of a nut ; fifteen hours were therefore necessary to dissolve this

piece of ice, weighing fifty pounds, even when exposed to the wind and scorching rays of the sun.

It is to be further observed, that this ice had already been three or four days from the ice-house ; for Father Amiot relates, that he purchased it from one of those people who are employed by the emperor to give fresh water, gratis, to all who ask for it. Ice, when first taken from the ice-house, dissolves with difficulty ; it is transported to Pe-kin, and from one place to another during the greatest heats of summer, in open wheel-barrows, with as little precaution as if it were brick or flint ; yet it leaves no other traces along the road behind it, but a few drops that fall here and there. From these observations it appears evidently, that the reason why this ice is so long in dissolving is, because of its impregnation with nitrous particles, which preserve it a long while in its state of congelation.

Father Amiot also tells us, that every kind of water at Pe-kin, whether taken from springs or rivers, has a very singular quality ; it leaves a kind of tartar in those vessels in which it has been kept, and in those in which it has been boiled. The Chinese call this kind of tartar *kien* ; it is white when produced by water which has not been subjected to the action of fire, and yellowish when it is left by that which has been boiled. This *kien* has neither smell nor taste, nor is it good for any thing. “ The first opportunity I had of being acquainted with it,” says Father Amiot, “ was by accident. I caused a small porcelain vessel to be filled every evening with fresh spring-water ; this vessel had a cover, which I always shut very carefully, to prevent insects and dirt from getting into my water. After

“some months, I perceived that there was formed in
 “the bottom and sides of the vessel, a crust, of the
 “thickness of a leaf of paper, which adhered so closely,
 “that it was necessary to make use of the point of a knife
 “to detach it. Upon this occasion, being desirous of
 “giving a lesson of cleanliness to my servant, he told
 “me, that what I saw had nothing in it to occasion dis-
 “gust, that it was what was generally left by the water
 “of the country, and that I should be much more sur-
 “prised, if I should see how this *kien* incrusted the in-
 “sides of sauce-pans, and other kitchen utensils, in
 “which water had been boiled. I immediately order-
 “ed some to be brought, and was convinced, by my
 “own eyes, that my Chinese had told me truth. A
 “yellow crust, about four or five tenths of an inch in
 “thickness, covered the whole inside of the vessel, in
 “the same manner as tartar covers the inside of an old
 “cask. I detached some of it, which I applied to my
 “nose and mouth, and examined with the greatest care;
 “but I found nothing in it which enabled me to define
 “it. May it not have been a depraved salt (*infatuatum*)
 “or dead nitre, which might have been revived by
 “means of air or fire? I am no chemist; I express my-
 “self as I can, on a subject which I do not understand.”

If the waters of the province of Pe-tcheli contain
 much nitre, it is no less certain, that the air there is
 abundantly impregnated with it. The Abbe Grosier
 adduces the following as indubitable proofs of it. 1st.
 Notwithstanding unwholesome food, such as the flesh
 of the greater part of domestic animals that have died
 of old age or disease, which the people of this province
 greedily devour, notwithstanding filth and all the in-

conveniencies resulting from low, damp and confined lodgings, where all the individuals of the same family are, as it were, heaped one upon another, the plague never makes its appearance in Pe-tcheli; and the people are seldom attacked by any of those epidemical distempers which are so common in Europe. 2dly. Provisions of every kind may be kept at Pe-kin a long while, without being subject to corruption. Raisins are eaten there fresh even in May, apples and pears till midsummer; wild-boars, stags, deer, roe-bucks, rabbits, hares, pheasants, ducks, geese, and all kinds of game brought from Tartary to Pe-kin after the commencement of winter; fish of every species, transported from the rivers of Leao-tong, will keep without the assistance of salt, in their state of congelation, for two or three months, although they are exposed every day in the markets, carried from the markets to private houses, and from private houses brought back to the markets, until they are all sold, which does not happen before the end of March. It is certain, that these facts announce an antiseptic quality in the air, which must undoubtedly proceed from the great quantity of nitre contained in it."

The earth which forms the soil of Pe-tcheli abounds no less with nitre; whole fields may be seen in the neighbourhood of Pe-kin which are covered with it. Every morning at sun-rise, the country in certain cantons, appears as white as if sprinkled by a gentle fall of snow. If a quantity of this substance be swept together, a great deal of *kien*, nitre, and salt may be extracted from it. The Chinese pretend, that this salt may be substituted for common salt; however this may

be, it is certain, that, in the extremity of the province, towards Siuen-hoa-fou, poor people and the greater part of the peasants make use of no other. Although the land of Pe-tcheli is replete with nitrous particles, it does not, however, form dry deserts; it is cultivated with care, and becomes fruitful by labour. The earth is frozen in winter to the depth of two or three feet, and does not become soft before the end of March. This may sufficiently explain, why the frost kills plants in the neighbourhood of Pe-kin, which Linnæus raised in Sweden, although it is twenty degrees farther north than the capital of the Chinese empire.

PROVINCE OF KIANG-NAN.

KIANG-NAN is the second province of the empire, and is undoubtedly one of the most fertile, commercial, and consequently one of the richest in China. It is bounded on the west by the provinces of Ho-nan and Hou-quang; on the south by Tche-kiang and Kiang-fu; and on the east by the gulph of Nan-kin; the rest borders on the province of Chan-tong.

The emperors long kept their court in this province; but reasons of state having obliged them to move nearer to Tartary, they made choice of Pe-kin for the place of their residence. The province is of vast extent; it contains fourteen cities of the first class, and ninety-three of the second and third. These cities are very populous, and there is scarcely one of them which may not be called a place of trade. Large barks can go to them from all parts, for the whole country is intersected by lakes, rivers and canals, which have a communication with the great river Yang-tse-kiang, which runs

through the middle of the province. Silk-stuffs, lacquer-ware, ink, paper, and, in general, every thing that comes from Nan-kin, as well as from the other cities of this province, are much more esteemed, and fetch a higher price than those brought from the neighbouring provinces. In the town Chang-hai alone, and the villages dependent on it, there are reckoned to be more than two hundred thousand weavers of calicoes and other common cotton cloths. The manufacturing of these cloths gives employment to the greater part of the women.

In several places on the sea coast there are found many salt-pits, the salt of which is distributed all over the empire ; a great quantity of marble is also found here. In short, this province is so abundant and opulent, that it brings every year into the emperor's treasury, about thirty-two million taëls*, exclusive of the duties upon every thing exported or imported, for the receiving of which several offices are established.

The inhabitants of this province are civil and ingenious, and acquire the sciences with great facility ; hence many of them become eminent in literature, and rise to offices of importance by their abilities alone.

This province is divided into two parts, each of which has a distinct governor. The governor of the eastern part resides at Sou-tcheou-fou, and the governor of the western at Ngan-king-fou. Each of these governors has under his jurisdiction seven *fou*, or cities of the first class.

* A taël is equal in value to an ounce of silver, which in China is worth about six shillings sterling.

NAN-KIN.

Kiang-ning-fou, or Nan-kin, is the capital of this province ; and by the ancient Chinese it is said to have been one of the most beautiful and flourishing cities in the world. When they speak of its extent, they say, if two horsemen should go out by the same gate in the morning, and ride round it on full speed, taking different directions, they would not meet before the evening. This account is evidently exaggerated ; but it is certain, that Nan-kin surpassed in extent all the other cities of China. Its walls are said to be fifteen leagues and a half in circumference. A French missionary, lately arrived from China, speaks of this celebrated city in the following manner : “ We arrived at Nan-kin on the 2d
“ of June. I was very desirous of seeing this city,
“ which is reckoned the largest in the world. The
“ suburbs through which we passed are very long, but
“ not populous ; the houses stand at some distance one
“ from another, having reeds, pools of water, or plan-
“ tations of bamboo between them. We took a view
“ of the city from the fifth story of the porcelain tower,
“ which commands an extensive prospect ; but it did
“ not appear to us, to be above two thirds as large as
“ Paris. We could not reconcile this with the accounts
“ generally given of its immense extent ; but the next
“ morning explained the matter. We had travelled a
“ full league from Nan-kin, when we perceived, on a
“ sudden, the walls of a city rising amidst mountains,
“ and appearing as if cemented to the rocks. These
“ were the walls of Nan-kin, which, leaving the city
“ where it now stands, have, as it were, retired thither

“ and inclose a space of fifteen or sixteen leagues, twelve or thirteen of which are not inhabited.”

Nan-kin is situated at the distance of a league from the river Yang-tse-kiang, from whence barks come up to it by means of canals ; it is of an irregular figure ; the mountains which are within its circumference having prevented its being built on a regular plan. It was formerly the imperial city, and for this reason, it was called Nan-kin, which signifies *The Southern Court* ; but since the six grand tribunals have been transferred from hence to Pe-kin, it is called Kiang-ning-fou in all the public acts.

This city has lost much of its ancient splendor ; it had formerly a magnificent palace, no vestige of which is now to be seen. Its observatory is neglected, and almost destroyed ; of its temples, tombs of the emperors, and other superb monuments, nothing remains but the remembrance, being all demolished by the Tartars, who first invaded the empire. A third of the city is deserted, but the rest is well inhabited. Some quarters of it are extremely populous and full of business. The streets are not so broad as those of Pe-kin ; they are, however, very beautiful and well paved, and abound with shops richly furnished.

In this city resides one of those great mandarins called T'fong-gtou, who takes cognizance of all important affairs, on appeal from the tribunals of both the governments of the province, and also from those of the province of Kiang-si. The Tartars have a numerous garrison here, commanded by a general of their own nation, and they occupy a quarter of the city, separated from the rest by a single wall.

The palaces of the mandarins here are neither so large, nor so well built as those in the capital cities of other provinces. Nor are there here any public edifices corresponding to the reputation of so celebrated a city, excepting its gates, which are beautiful, and some idol temples, among which is the famous porcelain tower. It is of an octagonal figure, each side being fifteen feet in front, it is two hundred feet high, and divided into nine stories by single floors within, and without by cornices at the rise of the arches and small projections covered with green-varnished tiles. There is an ascent of forty steps to the first story, and between each of the others there are twenty-one. The tower is the tallest and most beautiful of all those to be seen in China.

The breadth and depth of the river Yang-tse-kiang formerly rendered the port of Nan-kin very commodious; but at present large barks, or rather Chinese junks, never enter it; whether it be, that it is shut up by sand-banks, or that the Chinese, out of policy, forego the use of it, in order that navigators may insensibly lose all knowledge of it.

In the months of April and May a great number of excellent fish are caught in this river, near the city, which are sent to the emperor's court; they are covered with ice, and transported in that manner by barks kept entirely on purpose. And though Nan-kin is more than two hundred leagues from Pe-kin, these boats make such expedition, that they arrive there in eight or ten days. All the way there are stages where the men are relieved, during the fishing season. Nan-kin, though the capital of the province, has under its particular jurisdiction only eight cities of the third class.

SOU-TCHEOU.

Sou-tcheou is the second city in this province ; it is one of the most agreeable in China ; and by those Europeans who have seen it, has been compared to Venice, with this difference, that the latter is built as it were in the sea, and Sou-tcheou is intersected by canals of fresh water, so that you may pass through the streets by water as well as by land. The branches of the river and canals are almost all capable of bearing the largest barks, which, according to Du Halde, may sail through the city to the ocean in two days. From this city a trade is carried on, not only with all the provinces of the empire, but with Japan.

There is not, perhaps, in the universe, a country more delightful, either from the pleasantness of its situation, or the mildness of its climate ; the air is temperate, provisions plentiful, the soil fruitful and well improved, and the manners of the people gentle, so that the city is considered as a place of pleasure, and the paradise of China. *Above*, says the Chinese authors, *is the Celestial paradise ; but the paradise of this world is Sou-tcheou*. The brocades and embroideries made here are in great request throughout the whole empire. Its jurisdiction extends over only eight cities ; one of which is of the second class, and the rest of the third ; but all these cities are beautiful, and about two or three leagues in circumference each.

SONG-KIANG-FOU.

This city is built close to the water ; the prodigious quantity of cotton cloth here made, is very fine, and with which it supplies, not only the empire, but also foreign countries, renders it very celebrated, and

causes it to be much frequented. This city has only four others under its jurisdiction, but which for magnitude and commerce may compare with most in China.

TCHIN-TCHEOU-FOU.

Tchin-tcheou-fou is situated near the canal through which all barks going from Sou-tcheou to Kiang must pass. According to Du Halde, it is adorned with triumphant arches, and the sides of the canal leading to it are lined with hewn stone. It is celebrated on account of its trade and waters, which are said to give to tea an agreeable and pleasant taste; it has dependant on it five cities of the third class, in some of which a particular kind of earthen-ware is made, which the Chinese highly value. Pretending that tea prepared in these vessels acquires a superior quality, hence they prefer this plain earthen-ware to the most elegant porcelain.

TCHIN-KIANG-FOU.

Tchin-kiang-fou is the key of the empire on the sea coast; here a numerous garrison is always kept, and though it is small, compared with some cities we have described; its situation, trade, and the beauty of its walls give it a pre-eminence over the others of this province; but its jurisdiction is very confined; for it has authority over only three cities of the third class.

It stands on the sides of Ta-kyang, which is here a mile and a half over, and a little to the east of a canal cut as far as the river. Six paces from the bank in the river stands a hill, called Kin-shan, or golden-hill, on the top of it is a tower several stories high, and its shores are beset with idol temples and houses of bonzes. On the opposite side of the river stands *Qua-cherw.*

which, though simply denominated a place of trade, may yet rank with many cities.

HOAI-NGAN-FOU.

Hoai-ngan-fou is situated in a marsh, and enclosed by a triple wall: as the ground on which it stands is lower than the bed of the canal, and in many parts only supported by a bank of earth, the inhabitants live in continual danger of an inundation. The suburbs extend to the distance of a league on each side of the canal, and form at their extremity a kind of port on the river Hoang-ho. This place is very populous, and every thing in it announces an active and brisk trade. A mandarin who has the inspection of the canals and navigation, and who is one of those obliged to supply the court with necessary provisions, resides here; he has a number of officers under him who have here proper stations allotted to them. This city has eleven others under its jurisdiction; two of which are of the second, and nine of the third class.

YANG-TCHEOU.

This city enjoys a mild and temperate air, and the country around is pleasant and fertile. It is populous, and two leagues in circumference, built on the side of the royal canal, which extends from the Ta-kyang and runs northward to the Hoang-ho or Yellow River. As it is intersected by a number of canals, it has twenty-four stone bridges, each of which consists of several arches. There is always so great a crowd on the bridge which forms a communication with the eastern suburbs, that it has been found too narrow; and a ferry boat has been established at a small distance, which is scarce sufficient for the confluence of passen-

gers, although the breadth of the canal is only thirty paces.

The inhabitants of this city are accounted very voluptuous, and it is said that they carry on a traffic in women; they educate with great care a certain number of young girls, who are taught music, singing, drawing, and every branch of education suitable to their sex; these are afterwards sold at a high price to some of the principal nobility, who add them to the number of their concubines. The author quoted, when speaking of Nan-kin, thus expresses himself of Yang-tcheou. “It is one of the most beautiful and largest cities I ever beheld. The farmers of the salt revenue have built here a pleasure-house for the emperor, which strikes with more astonishment, as nothing has been seen hitherto equivalent to it; it is built after the model of Hai-tien, another country-house, two leagues distant from Pe-kin, where the emperor commonly resides. The palace of Yang-tcheou occupies more ground than a moderate city; it is a collection of artificial mounts and rocks formed by art; of valleys and canals, sometimes broad and sometimes narrow, bordered on some places with cut stone, in others with rocks scattered promiscuously; a vast assemblage of buildings, each different from another, of halls, courts and galleries both open and enclosed; gardens, parterres, cascades, elegant bridges, pavilions, groves and triumphal arches. Each piece, taken separately, is neither beautiful nor laid out with taste; but the multiplicity of objects is striking, and makes the beholder at last exclaim, *This is the habitation of a powerful master!*”

NGAN-KING-FOU.

Ngan-king-fou is the capital of the western part of the province ; its situation is delightful. It is governed by a mandarin as a particular viceroy, who keeps a large garrison in a fort built on the banks of the river Yang-tse-kiang, and which commands the lake Poyang. The commerce and riches of this city render it very considerable ; and every thing that goes from the southern part of China to Nan-kin must pass through it. The country belonging to it is level, pleasant and fertile : but under its jurisdiction there are only six cities of the third class.

HOEI-TSHEOU.

This is the most southern city of the province, and one of the richest of the empire ; the people are economical and temperate, active and enterprising ; and they boast of their tea, varnish, ink, engravings, and earth for China ware, which are indeed the most esteemed in China. It has six cities of the third class dependent on it ; and the mountains which surround this canton contain gold, silver and copper mines.

NING-KOUE-FOU.

Ning-koue-fou is situated on a river that falls into the Yang-tse-kyang : has nothing remarkable but its manufactories of paper, which is made of a species of reed, of which there are several. It has under its jurisdiction six cities of the third class.

TCHI-TCHEOU-FOU.

Tchi-tcheou-fou is surrounded by a hilly country ; its principal resource is in its situation on the river Yang-tse-kiang, by which it can either furnish or draw from

the other provinces every necessary or luxury. It has six cities of the third class belonging to its district, but of no great note.

TAY-PING-FOU

Tay-ping-fou is also built upon the banks of the Yangtse-kiang, and its plains are watered by a number of navigable rivers, which almost inclose it, and render it very opulent. Its jurisdiction extends over only three cities, of which Vou-hou-hien is the most considerable in point of opulence.

FONG-YANG-FOU.

This city is situated on a mountain near the Yellow river, and encloses with its walls several fertile little hills. Its jurisdiction is very extensive, being eighty leagues from east to west, and sixty from north to south; comprehending eighteen cities, five of which are of the second, and thirteen of the third class, besides a number of villages, or rather places of trade, settled on the river for the convenience of merchants and collecting of dues. As this was the birth-place of the emperor Hong-vou, chief of the preceding dynasty, this prince formed a design of rendering it a magnificent city, in order to make it the seat of empire. After having expelled the western Tartars, who had taken possession of China eighty-seven years, he transferred his court hither, and named the city Fong-yang; that is to say, *The place of the Eagle's Splendor*. His intention was to beautify and enlarge it; but the inequality of the ground, the scarcity of fresh water, and the vicinity of his father's tomb, made him change his design, and by the unanimous advice of his principal officers, this prince established his court at Nan-kin. When he

had formed this resolution, a stop was put to the intended works ; the imperial palace, which was to have been enclosed by a triple wall ; the walls of the city, to which a circumference of nine leagues were assigned ; the canals that were marked out and begun, all were abandoned ; and nothing was finished but three monuments, which still remain ; their extent and magnificence sufficiently shew what this city would have been, had the emperor pursued his original design.

The first of these monuments is the tomb of the father of Hong-vou, to decorate which no expence was spared, nor any thing which filial affection could invent ; it is called *Hoang-lin*, or the *Royal Tomb*. The second is a tower built in the middle of the city, which is of an oblong form, an hundred feet high ; and divided into four stories raised on a massive pile of brick work. The third is a magnificent temple erected to the idol Fo. At first it was only a little pagod, to which Hong-vou, at the age of seventeen, retired after having lost his parents, and where he was admitted as an inferior domestic ; but having soon become weary of this kind of life, he enlisted with the chief of a band of robbers who had revolted from the Tartars, where he soon gave proof of his valour and talents. As he was bold and enterprising, the general whose esteem he had gained, made choice of him for his son-in-law, and soon after he was declared his successor by the unanimous voice of the troops. The new chief, seeing himself at the head of a large party, had the presumption to aspire to the throne, and having gained a numerous party to his interest, took his measures accordingly. The Tartars, informed of the progress of his arms,

sent a numerous army into the field ; but he surprised and attacked them with so much impetuosity, that they were obliged to fly ; and, though they several times returned to the charge, they were still defeated, and at length, after a close pursuit, driven entirely out of China.

Soon after he mounted the throne, he caused the superb temple which we have mentioned, to be raised out of gratitude to the bonzes, who had received him in his distress, and assigned them a revenue sufficient for the maintenance of three hundred persons, under a chief of their own sect, whom he constituted a mandarin, with power of governing them, independent of the officers of the city.

This pagod, called Long-hing-oe, was supported as long as the preceding dynasty lasted ; but that of the eastern Tartars. which has succeeded have suffered it to fall to ruins ; at present there are to be seen here only about a score of priests, who are almost reduced to beggary.

LIN-TCHEOU-FOU.

Lin-tcheou-fou, is the last city of the first class ; it has nothing to distinguish it from others, but the excellence of the grain and fruits with which it abounds. Its mountains are covered with excellent timber, and its jurisdiction comprehends eight cities ; two of which are of the second, and six of the third class.

ISLAND OF TSONG-MING.

The island of Tsong-ming belongs also to the province of Kiang-nan, from which it is separated only by an arm of the sea, about five or six leagues broad.

Formerly this country was a sandy desert, to which criminals were banished. Those who first landed on it began to till the earth, that they might not perish with hunger, and some poor Chinese families emigrating thither, divided the island among them; they afterwards invited others to settle, and gave them part of the land, on condition of an annual rent of the produce, so that in less than ten years the island was peopled and cultivated. It now contains one city of the third rank, and several villages.

Some parts of it produce wheat, rice, barley, cotton, citrons and several other fruits; but its principal revenue arises from salt, which is made in such abundance, that the island can supply most of the neighbouring countries. This salt is extracted from a kind of grey earth, which is found dispersed by acres in different parts of the island, especially in the north.

The method of making this salt, according to the accounts we have, is curious. “The earth is smoothed,
“and raised in a sloping form, that the water may not
“settle upon it. When the sun has dried its surface,
“it is carried off and laid in heaps; which are care-
“fully beat on every side; this earth is afterwards
“spread out on large tables a little inclined, and a
“quantity of fresh water is poured over it, which, as
“it runs off, carries with it the saline particles into a
“large earthen vessel, into which it falls, drop by drop,
“from a small canal made on purpose. The earth,
“being thus freed from its salt, is placed apart, and
“when dry is pulverised; after which it is spread over
“the soil from which it was taken; and at the end of
“some days it is found impregnated, as before with

“ a great quantity of saline particles which are a second
“ time extracted in the same manner.”

“ While the men are labouring in the field, the
“ women and children are employed in boiling the salt
“ water ; they fill large iron basons with it, in which it
“ thickens and changes gradually into a very white salt,
“ which they keep continually stirring with an iron spa-
“ tula, until the aqueous part is entirely evaporated.”

Other parts of the island yield the inhabitants two crops per annum ; one of corn in the month of May, and the other of rice and cotton in September.

The air in this part is healthful and temperate, the country delightful, and intersected by a great number of canals, which are carefully kept in repair.

There are a great number of mandarins in this country ; but the governor is one of those who are called *literati* ; he administers justice, receives the tribute paid to the emperor, gives passports to ships, and passes sentence of death on criminals. When the people have occasion for rain, or fine weather, he proclaims a general fast ; butchers and inn-keepers are then forbid to sell any thing under the severest penalties ; they however in general take care to get rid of their provisions, by privately bribing the officers of the tribunal, whose business it is to enforce the observance of this order. The mandarin afterwards walks in procession, accompanied by his subalterns, to the temple of the idol whom they intend to invoke ; he kindles on the altar two or three small aromatic twigs, which being done they then all sit down, and pass the time in drinking tea, smoking and conversation, for an hour or two ; after which they retire.

Father Jacquemin relates, that in his time the viceroy of one of the provinces, becoming impatient because rain had not been granted to his repeated requests, sent an inferior mandarin to tell the idol from him, that if it did not rain before a certain day he would drive him from the city, and cause his temple to be rased. No rain having fallen before the day mentioned, the viceroy, in a great passion, forbade the people to carry, according to custom, their offerings to the idol, and ordered the temple to be shut and the gates sealed up; which was immediately executed.

This island extends from south-east to north-west, and is about twenty leagues in length, and five or six in breadth.

PROVINCE OF KIANG-SI.

This province is bounded on the north by that of Kiang-nan, on the west by Hou-quang, on the south by Quang-tong, and on the east by Fo-kien and Tche-kiang. The country is extremely fertile, but it is so populous, that it can scarcely supply the wants of its inhabitants: on this account, they are very economical and fordid; which exposes them to the sarcasms and raillery of the Chinese of the other provinces; however, they have the character of being a people of great solidity and acuteness, and have the *talent of rising rapidly to the dignities of the state.*

The mountains of this province are covered with simples, and contain in their bowels mines of gold, silver, lead, iron and tin; the rice it produces is exceedingly fine, and the wine made here is by the Chinese reckoned among the best in the country. The

porcelain made here is also the finest and most valuable of any in the empire.

The river Kan-kyang divides this province, which contains thirteen cities of the first class, and seventy-eight of the second and third.

NAN-TCHANG-FOU.

This city is the capital of the province, has no trade but that of porcelain, which is made in the neighbourhood of Jao-tcheou, and exceeding good. It is the residence of a viceroy, and comprehends in its district eight cities; seven of which are of the third class, and only one of the second. So much of the country around is cultivated, that the pastures left are scarcely sufficient for the flocks.

JAO-TCHEOU-FOU.

Jao-tcheou-fou is situated on the northern bank of the river Po, which discharges itself at a small distance into the lake Po-yang. It commands seven other cities of the third class, and is particularly famous on account of the beautiful porcelain made in a village belonging to its district, called King-te-ching, in which are collected the best workmen in porcelain; this village is as populous as the largest cities of China. It is reckoned to contain a million of inhabitants, who consume every day more than ten thousand loads of rice. It extends a league and a half along the banks of a beautiful river, and is not, like many others, a collection of straggling houses intermixed with spots of ground; on the contrary, the people complain that the buildings are too crowded, and that the long streets which they form are too narrow; those who pass through them

imagine themselves transported into the midst of a fair, where nothing is heard around, but the noise of porters calling out to make way. Provisions are here exceedingly dear, because every thing consumed is brought from a great distance; even wood, so necessary for the furnaces, is actually transported from the distance of an hundred leagues. This village, notwithstanding the high price of provisions, is an asylum for a great number of poor families, who have no means of subsisting in the neighbouring towns. Children and invalids find employment, and the blind gain a livelihood by pounding colours. The river in this place forms a kind of harbour of about a league in circumference, and two or three rows of barks placed in a line, sometimes border the whole extent of this vast basin.

King-te-ching contains about five hundred furnaces for making porcelain, all employed: the flames and clouds of smoke, which rise from them in different places, shew at a distance the extent and size of this celebrated village. Strangers are with difficulty permitted to sleep here; they must either pass the night in the barks which brought them hither, or lodge with their friends, who are obliged in such case to answer for their conduct. Thus they maintain order and safety in a place, the riches of which might otherwise excite the avidity of a number of banditti.

KOANG-FIN-FOU.

Koang-fin-fou is surrounded by mountains, the greater part of which are lofty, and abound with fine crystal, others are divided into ploughed lands, many of which are but little inferior to the valleys, and some are cover-

ed with forests. There is some good paper made in this city, and the candles here are deemed the best in the empire. Its jurisdiction extends over seven cities of the third class.

NANG-KANG-FOU, KIEOU-KIANG-FOU, KIEN-TCHANG-FOU.

These cities have nothing remarkable but their situation. The first is built on the banks of the lake Poyang, the second on the south side of the river Yangtse-kiang, and the third on the frontiers of the province of Fo-kien. The first has four other of the third class under its jurisdiction, and the two last have five. At Nang-kang-fou and Kieou-kiang-fou they manufacture light summer cloathing from a species of hemp that grows near them, and the country in general, produces plenty of rice, fruits, wheat, &c. though the former is not very good.

VOU-TCHEOU-FOU.

This city was formerly one of the most beautiful in China; but since the invasion of the Tartars it has been a heap of ruins, which however serve to convey some idea of its ancient magnificence. The air here is pure, the people are active and industrious, and the fields well cultivated. Its district is about twenty-five leagues in extent, and its government embraces six cities of the third class.

LIN-KIANG-FOU.

Lin-kiang-fou is situated on the banks of the river Yu-ho; its soil is good, and the climate is healthful; but it is much deserted, and the inhabitants live very poor, so that the Chinese say, by way of sneer, *one has*

would be sufficient to maintain the whole city two days. It has four cities of the third class belonging to its district. One of its villages, at about three leagues distant on the banks of the river Kan-kyang, is the general mart for all the drugs sold in the empire ; this makes it a place of some note.

KI-NGAN-FOU, CHOUI-TCHEOU-FOU, AND YUEN-TCHEOU-FOU.

These are cities very commodiously situated upon the banks of different rivers, and in cantons equally fertile. The mountains of the first contain gold and silver mines, and nine cities of the third rank are within its district ; the district of the second reaches over three cities of the third class, and in its mountains are found the lapis lazuli, and the third furnishes the rest of China with abundance of vitriol and allum, while its district extends over four cities of the third class.

KAN-TCHEOU-FOU.

Kan-tcheou-fou has every appearance of a flourishing trade, and its rivers, port, riches and population, all contribute to attract strangers. A day's journey from this city the river forms a rapid current, almost twenty leagues in length, flowing with great impetuosity over a number of scattered rocks that are level with the water. So that travellers here are in great danger of being lost, unless they are conducted by a pilot of the country ; after this passage the river becomes three or four times as large as the Seine at Rouen ; and is continually covered with loaded barks and other vessels under sail.

Near the walls of the city is a very long bridge, composed of an hundred and thirty boats joined together.

this province are likewise said to contain tin, gold, and silver mines ; but the latter are forbid to be opened, under pain of death.

It has few plains ; but industry has fertilized the mountains, the greater part of which are disposed in the form of amphitheatres, and cut into terraces that rise one above another, and which have to an European a very novel appearance. The valleys are watered by rivers and springs, which fall from the mountains, which the Chinese husbandman distributes with great skill, on his rice ; they likewise raise the water to the tops of the mountains, and convey it from one side to another, by pipes of bamboo, plenty of which are found in this province. Most of the grains and fruits of the other provinces are likewise found here.

The inhabitants of Fo-kien carry on a considerable trade with Japan, the Philippines, Java, Camboya, Siam, and the isle of Formosa, which render this country extremely opulent. It contains nine *fou*, or cities of the first class, and sixty *bien*, or cities of the third class : among the former they reckon Tay-wan, the capital of the island of Formosa, as well as the isles of Pong-hu, between Formosa and the port of Hya-men, which is also in its district.

FOU-TCHEOU-FOU.

Fou-tcheou-fou is one of the most considerable cities in the province, with respect to the beauty of its situation, goodness of its soil, the extensiveness of its trade, the number of its literati, the convenience of its rivers and port, and the magnificence of its principal bridge, which has more than an hundred arches, and constructed of white stone, and ornamented with a double balustrade

throughout. This city is the residence of a viceroy, and it has under its jurisdiction nine cities of the third class.

TSUEN-TCHEOU-FOU.

This city is little inferior to the preceding ; its situation, trade, extent, triumphal arches, temples, &c. secure it a distinguished rank among the most beautiful cities of China. Within its district are seven cities of the third class. Not far from this city is a bridge remarkable for its extraordinary size and the singularity of its construction, which was built at the expence of one of its governors. Father Martini speaks of it in the following words : “ I saw it twice, and always with
“ astonishment. It is built entirely of the same kind of
“ blackish stone, and has no arches, but above three
“ hundred large stone pillars, which terminate on each
“ side in an acute angle, to break the violence of the
“ current with greater facility. Five stones of equal
“ size, laid transversely from one pillar to another, form
“ the breadth of the bridge, each of which, according
“ to the measurement I made in walking, were eighteen
“ of my ordinary steps in length ; there are one thou-
“ sand of them, all of the same size and figure : a won-
“ derful work, when one considers the great number
“ of these heavy stones, and the manner in which they
“ are supported between the pillars ! On each side there
“ are buttresses or props, constructed of the same kind
“ of stone, on the tops of which are placed lions on
“ pedestals, and other ornaments of the like nature.
“ It is to be observed, that in this description, I speak
“ only of one part of the work (that which is between
“ the small city of Lo-yang and the castle built upon

“ the bridge :) for, beyond the castle, there is another
 “ part equally stupendous as the first.”

KIEN-KING-FOU.

This is one of those common cities which presents nothing remarkable. It stands on the side of the river Min-ho, and has a pretty good trade, lying in the way of all ships that pass up and down. At the time of the conquest of China by the Tartars, it sustained two sieges, and resolutely refused to submit ; but, some time after, being taken, all the inhabitants were put to the sword. Having been since re-established by the same Tartars who destroyed it, it is now ranked amongst cities of the first class, which is the more astonishing, as it has nothing to distinguish it from ordinary cities. Eight cities of the third class belong to its district.

YEN-PING-FOU.

This city rises in the form of an amphitheatre, upon the brow of a mountain washed by the river Min-ho ; it is fortified by inaccessible mountains, which cover it on every side, and all the barks of the province pass by the foot of its walls, to go to their different places of destination. The water of the mountains is conveyed by canals into every house, which few other cities can boast. It has under its jurisdiction seven cities of the third class ; among which is Cha-hien, commonly called *The Silver City*, on account of the plenty occasioned by the fertility of its lands.

TING-CHEOU-FOU, HING-HOA-FOU AND CHAO-OU-FOU.

These cities present nothing curious to the traveller. Seven cities of the third class depend on the former, two on the second, and four on the third, which is a

place of strength, and one of the keys of the province. Hing-hoa-fou, though it has but two cities within its district, has a number of villages, and pays the most considerable tribute of rice of any other city in the province.

TCHANG-TCHEOU-FOU.

Tchang-tcheou-fou is a city very considerable on account of its trade with the isles of *Emouy*, *Pong-hou*, and *Formosa*. The missionaries found here some vestiges of the Christian religion, and Father Martini says he saw in the house of one of the literati an old parchment book written in Gothic characters, which contained in Latin the greater part of the scriptures. This Jesuit offered a sum of money for it; but the owner refused to part with it, though he had no knowledge of christianity, because it was a book which had been long preserved in his family, and which he said his ancestors had always considered as a very great curiosity.—This city, which is the most southern in the province, has ten cities of the third rank in its district, the inhabitants of which, for the most part, have a considerable talent for commerce.

Besides these cities and a number of forts belonging to them, this province has under its jurisdiction a celebrated port, commonly called *Hia-men*, or *Emouy*, and the isles of *Pong-hu*, and *Tay-wan*, or *Formosa*.

ISLAND OF EMOUY.

The port of Emouy is properly but an anchoring-place for ships, inclosed on one side by the island from which it takes its name, and on the other by the mainland; but it is so extensive, that it can contain several

thousands of vessels; and the depth of its water is so great, that the largest ships may lie close to the shore without danger.

In the beginning of the present century it was much frequented by European vessels; but at present few visit it, the trade being carried to *Canton*. Here, however, the emperor keeps a garrison of six or seven thousand men, commanded by a Chinese general.

A large rock which stands at the mouth of the road divides it almost as the *Mingant* divides the harbour of Brest. It is visible, and rises several feet above the surface of the water. About three leagues distant is a small island, with a natural arch in the middle, which admits light from the opposite side: from this circumstance it is named *The Perforated Island*.

The Island of Emouy is celebrated on account of its principal pagod, consecrated to the deity *Fo*. This temple is situated in a plain, terminated on one side by the sea, and on the other by a lofty mountain. Before it the sea flowing through different channels, forms a large sheet of water, bordered with turf of the most beautiful verdure. The front of this edifice is one hundred and eighty feet in length, and its gate is adorned with figures in relief, the usual ornaments of the Chinese architecture. On entering, a vast portico presents itself, with an altar in the middle, on which is a gigantic statue of gilt brass, representing the god *Fo*, sitting cross-legged. There are four other statues at the corners of this portico, eighteen feet high, although they represent people sitting. These statues are each formed from a single block of stone, and they bear in their hands different symbols, which mark their attributes,

as formerly in Athens and Rome the trident and caduceus distinguished Neptune and Mercury. One holds a serpent in its arms, which is twisted round its body in several folds; another has a bent bow and quiver; a third presents a battle-axe, and the other a guitar, or instrument of the same kind.

Crossing this portico, there is an entrance to a square outer court, paved with large grey stones, the least ten feet in length and four in breadth. At the four sides of this court arise pavilions, which terminate in domes, and have a communication with one another by means of a gallery which runs quite round. One of these contains a bell ten feet in diameter; in the other is a drum of an enormous size, which the bonzes use to proclaim the days of new and full moon. The two other pavilions contain the ornaments of the temple, and often serve for the accommodation of travellers, whom the bonzes are obliged to receive.

In the middle of this court is a large tower, which stands by itself, and terminates in a dome, to which the ascent is by a beautiful stone staircase that winds round it. This dome contains a remarkably neat temple; the ceiling of which, is ornamented with mosaic work, and the walls covered with stone figures in relief, representing animals and monsters. The pillars which support the roof of this edifice are of varnished wood, which on festivals are ornamented with small flags of different colours. The pavement is formed of little shells, and its different compartments present birds, butterflies, flowers, &c.

The bonzes continually burn incense upon the altar, and keep the lamps lighted, which hang from the ceiling.

At one extremity of the altar is a brazen urn, which when struck sends forth a mournful sound, and on the opposite side is a hollow machine of wood, of an oval form, for the same purpose, viz. to accompany with its sound their voices when they sing in praise of the tutelary idol of the pagod.

The idol *Poussa* is placed on the middle of this altar, on a flower of gilt brass, which serves as a base. He holds a young child in his arms, and several subaltern deities are ranged around him, who shew by their attitudes their respect and veneration.

The bonzes have traced on the walls of this temple several hieroglyphical characters in praise of *Poussa*; there is also an historical or allegorical painting in fresco, representing a burning lake, in which several men appear to be swimming, some carried by monsters, others surrounded by dragons and winged serpents. In the middle of the gulph rises a steep rock, on the top of which the god is seated, holding in his arms a child, who seems to call out to those who are in the flames of the lake; but an old man, with hanging ears and horns on his head, prevents them from climbing to the summit of the rock, and threatens to drive them back with a large club. Behind the altar is a library, containing books which treat of the worship of idols.

Crossing the court there is an entrance to a gallery, the walls of which are lined with boards; it contains twenty-four statues of gilt brass, representing twenty-four philosophers, disciples of Confucius, and at the end of this gallery is a large hall, the refectory of the bonzes. After traversing a spacious apartment, the entrance of the temple of *Fo* presents itself, to which

there is an ascent by a large stone staircase. It is ornamented with vases, full of artificial flowers, and here also are the same kind of musical instruments as those mentioned before. The statue of the god can only be seen but through a piece of black gauze, which forms a curtain before the altar. The rest of the pagod consists of several large chambers, neat, but badly disposed; the gardens and pleasure-grounds are laid out on the declivity of the mountain; and a number of delightful grottos are cut out in the rock, which afford an agreeable shelter from the excessive heat of the sun.

Besides the above, there are several other pagods in the isle of Emouy; among which is one called *The Pagod of the Ten Thousand Stones*, because it is built on the brow of a mountain where there is said to be a like number of little rocks, under which the bonzes have formed grottos and covered seats.

Strangers are received by these bonzes with great politeness, and may freely enter their temples; but they must not attempt so far to gratify their curiosity as to enter those apartments into which they are not introduced, for the bonzes, who are forbid under pain of severe punishment to have any intercourse with women, but who often keep them in private, might from fear of being discovered, revenge themselves on too impertinent a curiosity. Such will ever be the result of the ordinances of any religion which are opposed to reason and nature.

ISLES OF PONG-HOU.

These isles form an archipelago between the port of Emouy and the island of Formosa. A Chinese garrison is kept here, with one of those mandarins who are cal-

led literati, whose principal employment is to watch the trading vessels which pass from China to Formosa, or from Formosa to China.

These islands being only sand-banks or rocks, the inhabitants are obliged to import every necessary of life; neither shrubs nor bushes are seen upon them; their whole ornament consisting of one solitary tree. The harbour however is good, and sheltered from every wind; and has from twenty to twenty-five feet depth of water, and although it is an uncultivated and uninhabited island, it is necessary for the preservation of Formosa, which has no port capable of receiving vessels that draw above eight feet of water.

ISLAND OF TAI-OUNAN, OR FORMOSA.

This island, which is only thirty leagues from the province of Fo-kien, was not known to the Chinese till the year 1430, nor was it till 1661, in the reign of the late emperor, Kang-hi, that they established themselves on it, and now it is not all under their dominion. The island is divided near the middle by a chain of mountains running from south to north, and that part only which lies on the west side, between $22^{\circ} 8'$ and $25^{\circ} 20'$, belongs to the Chinese; it is a fine country, the air pure and serene, and the soil good, producing grain of every sort, and most of the fruits found in the Indies; but there is a great scarcity of good water.

It is divided into three Hyen or subordinate governments dependent on the capital of the island called Tai-ouan, the governor of which is subject to the viceroy of the province of Fo-kien. The trade of this place is very considerable, and the population is great; the town is handsome, and on the island the emperor

keeps a garrison of ten thousand men, commanded by a Toang-ping, or lieutenant-general, two Fu-tfyang, or major-generals, and several inferior officers, who are changed once in three years, and sometimes oftener.

The inhabitants of Formosa rear a great number of oxen, which they use for riding, from a want of horses and mules ; they accustom them early to this kind of service, and by daily exercise, train them to go well and expeditiously : these oxen are furnished with a bridle, saddle and crupper, and a Chinese looks as big and is as proud when mounted in this manner, as if he were carried by the finest Barbary courser.

PROVINCE OF TCHE-KIANG.

This province, which was formerly the residence of some of the emperors, is one of the most considerable in the empire, on account of its maritime situation, extent, riches, and the number of its inhabitants. It is bounded on the south by Fo-kien, on the north and west by Kiang-nan and Kiang-si, and on the east by the sea. The air is pure and healthful, the mountains are well cultivated, and the plains are watered by a number of rivers and canals, broad and deep, kept in good order, and ornamented with bridges at proper situations : the springs and lakes with which the province abound, contribute greatly to its fertility. The natives are mild, lively, and very polite to strangers ; but are said to be extremely superstitious.

In this province a prodigious quantity of silk-worms are bred ; whole plains may be seen covered with dwarf mulberry-trees, purposely checked in their growth, and planted and pruned almost in the same manner as vines, long experience having taught the Chinese, that the

leaves of the smallest trees procure the best filk. The principal branch therefore of commerce in this province consists in filk stuffs, and those in which gold and silver are intermixed, are the most beautiful and most esteemed in the empire. Of their common pieces, an immense quantity is sent to every part of China, to Japan, the Philippines, and to Europe; and notwithstanding this extensive exportation, a complete suit of filk may be bought as cheap as one of the coarsest woollen cloth in France.

This province is also famous for its hams, and those small gold fish with which ponds are commonly stocked. The tallow-tree grows here, and a species of mushrooms, which for their flavour are transported to every province of the empire. They will keep a whole year when dried; when wanted for use, they are soaked in water, which renders them as fresh as they were at first: there are likewise in this province, whole forests of Bamboo canes, of which the Chinese make mats, boxes, combs, &c.

In Tche-kiang there are eleven cities of the first class, seventy-two of the third, and eighteen fortresses, which in many parts of Europe would be accounted large cities.

HANG-TCHEOU-FOU.

Hang-tcheou-fou, the metropolis of the province, may be considered as one of the richest, best situated, and largest cities of the empire. It is four leagues in circumference, exclusive of its suburbs; and the number of its inhabitants are computed to amount to more than a million. It is asserted that there are sixty thousand workmen within its walls, employed in manufacturing

filk : a small lake, called Si-hou, washes the bottom of its walls on the western side ; its water is pure and limpid, and its banks are almost every where covered with flowers. Halls and open galleries, supported by pillars, and paved with large flag stones, have been erected here on piles, for the convenience of those who are fond of walking ; causeways lined with free-stone, traverse the lake in different directions ; and the openings, which are left in them at intervals, for the passage of boats are covered by handsome bridges.

In the middle of the lake are two islands, to which the inhabitants generally resort after having amused themselves with rowing in the barks. On these islands a temple and several pleasure-houses have been built for their reception, among which the emperor has a small palace.

The city has a garrison of three thousand Chinese, under the command of the viceroy, and three thousand Tartars, commanded by a general of the same nation. Under its jurisdiction there are seven cities of the second and third class.

KIA-KING-FOU.

The streets of this city are ornamented with piazzas, that shelter passengers from the sun and rain ; and canals lined with free-stone are cut in every part of it, and on the sides of that to the west of the city, and through which the barks pass, are fifteen towers. The whole country in this district is flat, without so much as one hill, and seven cities of the third class are dependent on it.

HOW-TCHEOU-FOU.

This city is situated on a lake, from which it takes its name. The quantity of silk manufactured here is almost incredible; but we may form some idea of it by the tribute paid by a city under its jurisdiction, named Te-tsin-hien, which amounts to more than five hundred thousand *taëls* or ounces of silver. Its district contains seven cities, one of which is of the second, and six of the third class, and the country around is exceedingly fertile.

NING-PO-FOU.

Ning-po-fou, called by the Europeans Liampo, is an excellent port on the eastern coast of China, opposite to Japan. The city stands on the confluence of two small rivers, which form a canal from thence to the sea, capable of bearing vessels of two hundred tons. Eighteen or twenty leagues from this place is an island called Tcheou-chan, where the English are said to have first landed on their arrival at China, not having been able to find the way to Ning-po-fou among so many islands as are on this coast.

The silks manufactured at Ning-po-fou are much esteemed in foreign countries, especially in Japan, where the Chinese exchange them for copper, gold, and silver. The merchants of Batavia come here annually for the purpose of purchasing this article. This city has four others under its jurisdiction, besides a great number of fortresses.

CHAO-HING-FOU.

Chao-hing-fou is situated in an extensive and fertile plain, intersected with canals of clear water, so that persons may travel from every part of the country round

to every part of this city by water, for there is no street without a canal. The people of this country are said to be the greatest adepts in chicanery of any in China; they are so well versed in the laws, that the governors of the provinces and great mandarins choose their *Siang-cong*, or secretaries, from among them.

Half a league from the city is a tomb, which the Chinese say is that of the great *Yu*. Near the monument a magnificent edifice has been raised by order of the emperor Chang-hi, who visited it in the twentieth year of his reign, to shew his respect to the memory of that character. This province has under its jurisdiction eight cities of the third class, in most of which they make a wine esteemed throughout the empire.

TAI-TCHEOU-FOU AND KIN-HOA-FOU.

The first of these cities stands on the side of a river in a country surrounded with mountains, and is neither so rich or considerable as those before mentioned; it has however six cities of the third class in its jurisdiction. Kin-hoa-fou also stands on the side of a pleasant river, and carries on a considerable trade with many other provinces of the empire, in dried plums, rice, hams, and wine. It has been famed for the courage of its inhabitants, who long withstood the power of the Tartars. It has eight cities of the third class dependent on it, some situated on the mountains, and some in the open fields.

KYU-TCHEOU-FOU AND YEN-TCHEOU-FOU.

The first of these cities is the most southern one in the province, bordering on Kyang-se and Fo-kien; its jurisdiction extends over five cities of the third class,

but they contain nothing remarkable. Yen-tcheou-fou is of still less importance; its jurisdiction extends over six small cities of the third rank. Some copper mines are however found here, and the varnish tree; they also manufacture paper, which is generally esteemed.

OUEN-TCHEOU-FOU, AND TCHU-TCHEOU-FOU.

The first of these cities stands in a marshy soil, near the sea; its buildings are handsome, and it has a convenient harbour for barks and transports;—the plains around it are fertile, but some of the mountains are frightful: it has five small cities dependent on it. Tchu-tcheou-fou is surrounded with vast mountains; its jurisdiction is over ten cities of the third class. Rice here is plenty, owing to the difficulty of transporting of it to other parts; and the pine trees on the mountains grow to an enormous size.

PROVINCE OF HOU-QUANG.

This province lies nearly in the centre of the empire; the river Yang-tse-kiang traverses it from west to east, dividing it into two parts. It is celebrated for its fertility so much, that the Chinese call it the store-house of the empire; and it is a common saying among them, that *The province of Kiang-si would furnish China with a breakfast; but that of Hou-quang alone could supply enough to maintain all the inhabitants of the empire.*

Some princes of the race of Hong-vou formerly resided in this province; but that family was entirely extirpated by the Tartars when they conquered China. This country boasts much of its cotton cloths, silks, gold-mines, wax, and paper, the latter of which is made of the bamboo-reed.

The northern part of the province contains eight *fou*, or cities of the first class, and sixty of the second and third. The southern comprehends seven of the first class, and fifty-four of the second and third, exclusive of forts, towns and villages.

VOU-TCHANG-FOU.

Vou-tchang-fou, is the capital of the province, the rendezvous at different times of all the commercial people in China. This city, as well as the rest of the province, suffered greatly during the last wars; but it has recovered so much that it is now inferior to none of the others, in extent, opulence, or population. Every branch of trade is carried on here, and its port, situated on the river Yang-tse-kiang, is always crowded with vessels. The beautiful crystal found in its mountains, the plentiful crops of fine tea which it produces, and the prodigious sale of the bamboo-paper made here, contribute to render it famous. Its extent is compared to that of Paris, and it embraces in its district one city of the second, and nine of the third class, besides fortified towns and fortresses.

HANG-YANG-FOU, AND NGAN-LO-FOU.

These cities are populous and commercial, but they present nothing remarkable, except the first, in which is a very high tower, raised, according to vulgar tradition, in honour of a young woman, whose innocence was declared by a striking miracle: the branch of a pomegranate-tree, which she held in her hand, instantly became loaded with fruit. It is situated on the Yang-tse-kyang, and has only one city under its jurisdiction; owing to its commercial advantages, its inhabitants are

very rich. Ngan-lo-fou is built on the borders of the river Han, in a vast plain, its commerce with Voutchang-fou contributes to the riches of its inhabitants ; and it has jurisdiction over two cities of the second, and five of the third class.

SIANG-YANG-FOU, YOUEN-YANG-FOU, TE-NGAN-FOU.

The first of these cities stands on the river Han, and shares in most of the advantages of the last city we mentioned, with respect to trade ; one part of its territory is mountainous, and abounds with minerals, and gold is said to be found mixed with the sand of its rivers ; its district comprehends one city of the second and six of the third class. Youen-yang-fou is the most northern city in the province, situated on the Han, and inclosed with mountains, from whence some good tin has been obtained ; it has six cities of the third class within its jurisdiction. Te-ngan-fou is built on the banks of a river which falls into the Yang-tse-kyang ; the country around it is inclosed on the north by mountains, and the south by rivers and canals. It has six cities of the third class in its jurisdiction, and is remarkable for a species of white wax, which they say comes from an insect, and from which they make candles.

KIN-TCHEOU-FOU, AND HOANG TCHEOU-FOU.

Neither of these cities differ much from those last described. The jurisdiction of the former extends over two cities of the second class and eleven of the third ; the latter over one of the second and eight of the third. It is built on the Yang-tse-kyang, and as a place of trade is of importance. These are all the cities in the northern division of this province.

The southern division contains seven cities of the first class, six of the second, and forty-eight of the third; of those of the first class, the principal is

TCHANG-TCHA-FOU.

This city is situated on a large river, which has a communication with an extensive lake, called Tong-ting-hou. It has under its jurisdiction one city of the second and eleven of the third class. The inhabitants of one of these cities were the institutors of a grand festival, which is celebrated in the fifth month, through all the provinces of the empire, with great pomp and splendour. The mandarin who governed the city having been drowned, the people who adored him on account of his virtue and great probity, instituted this festival in honour of him, and ordered it to be solemnized by sports, feasts, and combats on the water. And this festival, which at first was peculiar to the city, at length extended over the whole empire.

Long, narrow boats, covered with gilding, are prepared for this solemnity, which are called *Long-tcheou*, because they represent the figure of a dragon; and rewards are bestowed upon those who are victorious: but, as diversions of this kind have become dangerous, they are forbid by many of the mandarins in their respective provinces.

YO-TCHEOU-FOU.

This city is built on the banks of the river Yang-tse-kiang, and may be ranked among the wealthiest in China. It is exceeding populous, and a place of great trade. One city of the second class, and seven of the third, are under its jurisdiction. The other cities of

the province have nothing remarkable ; their names are Pao-king-fou, Heng-tcheou-fou, Tchang-te-fou, Tching-tcheou-fou, and Yong-tcheou-fou.

PROVINCE OF HO-NAN.

Every thing that can contribute to render a country delightful is found united in this province ; the Chinese therefore call it Tong-hoa, or *The Middle Flower* : it is bounded on the north by Pe-tche-li and Shan-si, on the west by Shen-si, on the south by Hou-quang, and on the east by Chang-ton, and watered by the Hoang-ho, or Yellow River.

The ancient emperors, invited by the mildness of the climate and the beauty and fertility of the country, fixed their residence here for some time. The abundance of its fruits pastures and corn, the effeminacy of its inhabitants, and the cheapness of provisions, have prevented trade from being so flourishing here, as in the other provinces of the empire. The whole country, excepting towards the west, is flat. There arises a long chain of mountains covered with thick forests ; and the land is in such a high state of cultivation, that it appears like an immense garden.

Besides the river Hoang-ho, which traverses this province, it is watered by a great number of springs and fountains ; it has also a valuable lake, which invites to its banks prodigious numbers of workmen, as it is supposed its water has the property of communicating a lustre to silk, which cannot be imitated. Exclusive of forts, castles and places of strength, this province contains eight cities of the first class, and an hundred and two of the second and third. In one of these cities named Nan-yang, is a kind of serpent, the

skin of which is marked with small white spots ; this skin the Chinese physicians steep in wine, and use it afterwards as a remedy against the palsy.

CAI-FONG-FOU.

Cai-fong-fou is the capital of Ho-nan ; it is situated at the distance of six miles from the river Hoang-ho ; but the ground is so low, that the river is higher than the city. To prevent inundations, strong banks have been raised, extending more than thirty leagues. This city was besieged in 1642 by an army of an hundred thousand rebels, headed by one Ly-techaung. The commander of the troops sent to relieve it, formed the design of drowning the enemy, by breaking down the large bank of Hoang-ho : in this stratagem he succeeded : but the inundation was so violent and sudden, that it is asserted that three hundred thousand inhabitants perished on the occasion.

By the ruins which still subsist it is evident that Cai-fong-fou must then have been three leagues in circumference. It has been rebuilt, but in a style far inferior to its former magnificence. Nothing now distinguishes it from the inferior cities but the extent of its jurisdiction, which comprehends four cities of the second, and thirty of the third class.

KOUEI-TE-FOU.

Kouei-te-fou has under its jurisdiction one city of the second, and six of the third class. It is situated in an extensive and fertile plain between two large rivers, and nothing is wanting to render it opulent but an increase of its inhabitants and trade. The air here is pure, the earth fertile and the fruits excellent, while the inha-

bitants are remarkably mild, and treat strangers with uncommon hospitality.

TCHANG-TE-FOU.

This is one of the most northern cities of the province. Its district is of small extent, but the soil is rich and fruitful; there are two things here remarkable: the first a fish resembling a crocodile, the fat of which is of so singular a nature, that when once kindled it is scarce possible to extinguish it; the second a mountain in the neighbourhood, so steep and inaccessible, that in time of war it affords a place of refuge to the inhabitants, and a safe asylum from the insults and violence of the soldiery. Tchang-te-fou contains in its district one city of the second and six of the third class.

OUEI-KIUN-FOU AND HOAIKING-FOU.

The territories of these provinces, which are not very extensive, abound with simples and medicinal plants; they have nothing else remarkable, but both these have under their jurisdiction six cities of the third class.

HONAN-FOU.

Honan-fou is situated amidst mountains and between three rivers. The Chinese formerly believed it to be the centre of the earth, because it was in the middle of their empire. Its jurisdiction is extensive; comprehending one city of the second and thirteen of the third class: one of these cities, named Teng-fong-hien, is famous on account of the tower erected by the celebrated *Tcheou-kong* for an observatory; there is still to be seen in it an instrument which he made use of to find the shadow at noon, for astronomical purposes. Tcheou-

kong lived about a thousand years before the Christian era, and the Chinese pretend that he was the inventor of the mariner's compass.

NAN-YANG-FOU AND YUNING-FOU.

These cities have under their jurisdiction twenty-two others, of which the former has two of the second and six of the third class; and the latter, two of the second and twelve of the third. Provisions are so abundant in the first, that numerous armies have remained in it without the inhabitants scarce perceiving the least scarcity, though its district is small; and the latter is not less fruitful. We have nothing else particularly worthy of attention concerning them.

PROVINCE OF CHANG-TONG.

This province, which was the birth place of Confucius, is bounded on the east by Pe-tcheli and part of Ho-nan, on the south by Kiang-nan, on the east by the sea, and on the north by the same and part of Pe-tcheli. It is divided into six districts, containing six cities of the first class and an hundred and fourteen of the second and third. Besides these, there are along the coast fifteen or sixteen forts, several villages of considerable note, on account of their commerce, and a number of small islands, the greater part of which have harbours very convenient for the Chinese junks, which pass from thence to Corea or Leao-tong.

Besides the grand Imperial Canal which traverses this province, and by which the commodities of the southern parts arrive at Pe-kin, it contains a great many lakes, streams and rivers, which contribute to the ornament and fecundity of its plains; still however it has much to fear from drought, as it seldom rains here,

and locusts, which at times make great devastation. There is no country in the universe perhaps where game is more plentiful, or where hares, pheasants, partridges and quails are cheaper. For the inhabitants are reckoned the keenest sportsmen in the empire. The lakes produce fish in plenty, and the earth yields an abundant increase of fruits and grain.

The imperial Canal adds greatly to the riches of the province. Through this canal, as we have before observed, all barks from the south of China, which are bound to Pe-kin, must necessarily pass; their number is considerable; and they transport such quantities of merchandize and provisions of every kind, that the duties collected on this canal alone, amount every year to more than 450,000*l.* sterling. All these barks pass from the Yellow River into the Imperial Canal at So-tien; from thence they go to Tei-ngin, and afterwards to Lin-tcin, where they enter the river Oei. In the course of this navigation are a great number of locks, which the want of water sufficient to carry large barks has rendered necessary. The obstacles which nature opposed to the execution of this magnificent work, the strong and long dikes by which it is contained, its banks decorated and often lined with cut stone, and the ingenious mechanism of its locks, all render it an object of admiration to the European traveller.

There is found in this province a species of insect much resembling European caterpillars, which produces a coarse kind of silk, from which very strong stuffs are made, and as these stuffs are very durable, they have an extensive sale throughout China.

TSI-NAN-FOU.

Tsi-nan-fou is the capital of this province ; it is situated south of the river Tsing-ho, or Tsi ; it is large and populous, and is much respected by the Chinese on account of its having been formerly the residence of a long series of kings, whose tombs, rising on the neighbouring mountains, afford a beautiful prospect. Here a quantity of that inferior silk stuff we have before mentioned is made.

Tsi-nan has under its jurisdiction four cities of the second and twenty-six of the third class. They have nothing remarkable, excepting Yen-tching, where a kind of glass is made, so delicate and brittle, that it cracks if exposed to the least extra sharpness of the air.

YEN-TCHEOU-FOU.

This is the second city of the province, it is situated between the Ta-chin-ho and Hoang-ho rivers : the air is mild and temperate, which renders it an agreeable place of residence. The district of this city is very extensive ; having under its jurisdiction four of the second and twenty-three of the third class : one of these cities named Tci-ning-tcheou, is little inferior, if any, to the capital, either in extent, number of inhabitants, riches or commerce. Its eligible situation for business upon the banks of the Grand Canal, invites to it a great number of strangers ; no less celebrated is Kiou-feou, the birth place of *Confucius*, where several monuments are still to be seen, erected in honour of this eminent man. A third city, in which we are assured that great quantities of gold were formerly collected, and which perhaps gave occasion to its name of *Kinkian*, or *The Golden Country*, is likewise of some note.

TONG-TCHING-FOU.

This city is famous for its riches and trade, being situated on the great Canal, with a level country, producing plenty of grain and fruits of all kinds, which procure in exchange whatever the other provinces supply. Its jurisdiction extends over three cities of the second and fifteen of the third class ; among these Lintcin-tcheou is the most remarkable : it is situated on the great Canal, and is much frequented by vessels ; it may be called a general magazine for every kind of merchandise. Among the edifices admired here, is an octagonal tower, divided into eight stories, the walls of which are covered on the outside with porcelain, loaded with various figures neatly executed ; and within lined with polished marble of different colours, a stair-case, constructed in the wall, conducts to all the stories, from which there are passages that lead into magnificent galleries of marble, ornamented with gilt balustrades, which encompass the tower. All the cornices and projections are furnished with little bells, which, when agitated by the wind, form a very agreeable harmony. The highest story contains an idol of gilt copper, to which the tower is consecrated. Near this tower are some other idol temples, the architecture of which is exceedingly beautiful.

TSIN-TCHEOU-FOU.

This city is inferior neither in extent nor riches to the preceding. Its principal branch of commerce is fish, which are caught in such abundance on its coast that a very considerable profit arises from the sale of their skins only. The jurisdiction of this city extends over one of the second and thirteen of the third class.

TEN-TCHEOU-FOU, AND LAI-TCHEOU-FOU.

These are the two last cities of the first class in this province; they are remarkable for nothing but their situation: each of them has a convenient harbour, a numerous garrison and several armed vessels to defend the coast. One city of the second, and seven of the third depend on the former: the jurisdiction of the latter extends over seven; of which two are of the second class.

PROVINCE OF CHAN-SI.

Chan-si is one of the smallest provinces of the empire; it is bounded on the east by Pe-tcheli, on the south by Ho-nan, on the west by Chen-si, and on the north by the great wall. According to Chinese tradition, the first inhabitants fixed their residence in this province. Its climate is healthful and agreeable, and the soil fruitful. It furnishes abundance of musk, porphyry, marble, lapis lazuli and jasper of various colours: iron mines, salt-pits and crystal are also common here.

The province is full of mountains; some of which are uncultivated, and have a wild and frightful appearance; others are cut into terraces, and from top to bottom covered with corn; on the tops of some are found vast plains, equally fertile with the richest low-lands.

The inhabitants of this province are civil, and in general strong made, but exceedingly ignorant. Vines grow here, which produce the best fruit in this part of Asia. The Chinese dry these grapes and sell them in the other provinces. The mountains abound with coal, which the inhabitants pound, and form into small cakes by mixing with water; it is not very inflammable, but

when once kindled, affords a strong and lasting fire : it is used principally for heating the stoves, which are constructed with brick, as in Germany, but here they give them the form of small beds, and sleep on them during the night. This province comprehends five cities of the first class and eighty-five of the second and third within its district.

TAI-YUEN-FOU.

This city is the capital of the province : it is ancient, and about three leagues in circumference. It was formerly the residence of the princes of the family of Tai-ming-tchao, but it has lost much of that splendour which it then had : nothing remains of their palaces but heaps of ruins. The only monuments entire are the tombs of these princes, which are seen on a neighbouring mountain.

This burying place is magnificently ornamented ; all the tombs are of marble or cut stone, and have near them triumphal arches, statues of heroes, figures of lions, horses, and different animals. Groves of aged cypresses, planted chequer-wise, preserve an awful and melancholy gloom around these tombs, and make the spectator feel the littleness of human grandeur.

Tai-yuen-fou has under its jurisdiction five cities of the second and twenty of the third class ; it has also a small Tartar garrison under an officer called Ho-tong-la. It has manufactories of hard-ware, and stuffs of different kinds, particularly carpets made in imitation of those of Turkey.

PIN-HIANG-FOU.

This city is not inferior to the capital, either in antiquity, the richness of its soil, or the extent of its

jurisdiction, which extends over six cities of the second, and twenty-eight of the third class, besides a number of populous villages.

Near Ngan-y is a lake, the water of which is as salt as that of the sea, and from which a great quantity of salt is made.

LOU-NGAN-FOU.

Lou-ngan-fou has under its jurisdiction only eight cities of the third class ; but it is agreeably situated near the source of the river Tfo-tsang-ho ; the country around is full of hills, but the land produces all the necessaries of life.

FUEN-TCHEOU-FOU.

This is an ancient and commercial city ; it is built on the banks of the river Fuen-ho, from whence it has its name ; its baths and springs, almost as hot as boiling water, draw hither a great number of strangers, which adds to its opulence. Its district is small, having only one city of the second, and seven of the third class, most of which lie between the river Hoang-ho and the Fuen.

TAI-TONG-FOU

This is a place of strength, built near the great wall, its situation renders it important, because it is the place most exposed to the incursions of the Tartars ; it is therefore strongly fortified, and has a numerous garrison. The territory of the city abounds with lapis lazuli, and medicinal herbs ; some of its mountains furnish a peculiar stone of a deep red colour, which is steeped in water and used for taking impressions of seals, &c. they furnish also a particular kind of jasper, called *yu-che*, which is as white and beautiful as agate ;

marble and porphyry are also common ; and a considerable trade is carried on in skins, which are dressed here. The jurisdiction of Tai-tong-fou comprehends four cities of the second and seven of the third class.

PROVINCE OF CHEN-SI.

This province is divided into two parts, the eastern and the western ; and contains eight cities of the first class, and an hundred and six of the second and third. It is bounded on the east by the Hoang-ho, which separates it from Chan-si ; on the south by Se-tchuen and Hou-quang ; on the north by Tartary and the great wall, and on the west by the country of the Moguls.

Chen-si had formerly three viceroys ; but at present it has only two besides the governors of So-tcheou and Kan-tcheou, which are the strongest places in the country. The province in general is fertile, commercial and rich. It produces little rice ; but plentiful crops of wheat and millet ; it is however, subject to long droughts, and sometimes every thing that grows in the fields is destroyed by locusts, which in return the Chinese eat boiled ; several wild animals, as bears, tygers, &c. are also found in the woods. This country abounds with drugs, rhubarb, musk, cinnabar, wax, honey, and coals ; of the latter it contains inexhaustible veins ; it is said also to contain rich gold-mines, which are not allowed to be opened : gold-dust is washed down among the sand of the torrents and rivers, and a number of people obtain their subsistence by collecting it. The natives of this country have the character of being more polite and affable to strangers, and of possessing greater genius, than the Chinese of the other northern provinces.

SI-NGAN-FOU.

This is the capital of the province, and, Pe-kin excepted, one of the most beautiful and largest cities in China; its walls are thick, high, and four leagues in circumference; they are flanked with a great number of towers, a bow-shot distant one from the other, and surrounded by a deep ditch. Some of its gates are magnificent and remarkably lofty.

It was for many years the court of the Chinese Emperors, and there is still to be seen a palace where they resided. The rest of the buildings have nothing to distinguish them from those of other cities. The houses are low and ill constructed; and the furniture inferior to that in the southern provinces: porcelain is very rare, and the varnish is coarse.

The inhabitants are in general more robust, braver, better calculated to endure fatigue, and of greater stature than the people of most of the other provinces. The greater part of the Tartar forces destined for the defence of the northern part of the empire are in garrison here, under a general of their own nation, and they occupy a quarter of the city, separated from the rest by a wall. The mountains in this district are exceedingly pleasant, and furnish a considerable quantity of game, also bats of a singular species: they are as large as domestic fowls, and the Chinese prefer their flesh to that of the most delicate chicken. This country also furnishes the ladies with a white paint, which they use for to soften or rather disfigure their complexions.

Father Le Comte observes, that in 1625 “a large
“ block of marble was dug up in the neighbourhood of

“ this city, which had been formerly raised as a monu-
 “ ment : on the upper part it had a cross neatly carved ;
 “ and below, an inscription, partly in Chinese, partly
 “ in Syriac characters ; the substance of which was,
 “ that an angel had declared, that the Messias was born
 “ of a Virgin in Judea, and that his birth was indicated
 “ by a new star in the heavens ; that the kings of the
 “ East observed it, and came to offer presents to this
 “ divine child ; that a Christian, named *Olopuen*, ap-
 “ peared in China in the year 636, and had been fa-
 “ vourably received by the emperor, who having ex-
 “ amined his doctrine, acknowledged the truth of it,
 “ and published an edict in its favour.” § If this is not
 a missionary’s fabrication, it appears certain, that the
 Christian religion flourished in China from the year 636
 to 782, the year in which this monument was erected.
 F. Le Comte says, that the emperor then reigning gave
 orders that it should be carefully preserved in a temple,
 which is a quarter of a league distant from Si-ngan-fou.
 If this could be ascertained, and the antiquity of the
 monument and inscription put beyond doubt, it would
 throw a great additional light on the history of Christi-
 anity.

Si-ngan-fou has under its jurisdiction six cities of the second and thirty-one of the third class.

YEN-NGAN-FOU, AND FON-TSAING-FOU.

The first of these cities is situated in an agreeable plain, and has three cities of the second and sixteen of the third class within its district. And some of its

§ The whole inscription, and the history of its discovery, may be seen in the *CHINA ILLUSTRATA* of Kircher.

mountains are said, by Du Halde, to distil a bituminous liquor, which the inhabitants burn in their lamps. A fabulous bird which the Chinese paint on their garments and furniture gave name to this place, which contains nothing remarkable ; it has one city of the second and seven of the third class in its jurisdiction.

HAN-TCHONG-FOU.

This is a large and populous city, situated on the river Han, which waters the whole country belonging to its district ; in which there are two cities of the second, and fourteen of the third class. The mountains and forests serve as bulwarks, and the valleys are fertile and pleasant.

There is a highway cut across the mountains, which conducts to the capital, and is the most remarkable thing in the country. This road was made by the army in the course of a military expedition. The number of workmen employed, amounted to more than a hundred thousand, and we know not which to admire most, the difficulty of the labour, or the surprising shortness of time in which it was finished. Mountains were levelled, and bridges constructed on arches, which reach from one to another ; and when the valleys between appeared too wide, large pillars were erected to support them. These bridges, which form part of the road, are in several places so exceedingly high, that it is impossible to look down from them without terror ; four horsemen may ride a-breast upon them. For the safety of travellers, they are railed on each side ; and for whose accommodation villages, with inns, have been built at convenient distances upon the road.

PING-LEANG-FOU.

This is one of the most considerable cities of the western part of the province, it is situated on the river Kin-ho. The air is mild, and the agreeable views which the surrounding mountains present, added to the streams which water the country, render it a very agreeable residence. The district includes three cities of the second, and seven of the third class. A valley so deep and narrow, as to be almost impervious to the light, intersects a part of this country, and a large highway paved with square stones runs through it.

KONG-TCHANG-FOU.

Kong-tchang-fou is surrounded by inaccessible mountains, and in it is a tomb which the Chinese pretend to be that of the emperor *Fo-hi*; if this is true, it is the most ancient sepulchral monument known in the world. The jurisdiction of this city extends over three others of the second class and seven of the third. The country around it is fertile, and from its situation on the river *Whey*, it is become a place of considerable trade, and of consequence very populous.

LING-TAO-FOU, AND KIN-YANG-FOU.

These cities present nothing remarkable. Two cities of the second class and three of the third depend on the former, which is situated on a river which falls into the Hoang-ho; the latter has one of the second and four of the third class in its district, and was formerly considered as a barrier to the incursions of the Tartars.

Lan-tcheou, a city of the second class depending on the preceding, is situated near the great wall, and in the neighbourhood of the principal ports on the western coast, and therefore is classed among the most impor-

tant cities of the empire : it has even been made the capital of the western part of the province, and the seat of government. Its territories are washed by the Yellow river. The trade of this city consists in skins, brought from Tartary, and different kinds of woollen stuffs. They likewise manufacture here a coarse kind of stuff of cow's hair, which the inhabitants use for making great-coats to defend themselves from the snow.

PROVINCE OF SE-TCHUEN.

Se-tchuen is bounded on the north by Chen-si, on the east by Hou-quang, on the south by Koei-tcheou, and on the west by the kingdom of Thibet and some other neighbouring countries. It is divided into ten districts, which, besides a great number of forts and places of strength, include ten cities of the first class and eighty-eight of the second and third. The great river Yang-tse-kiang traverses this province, which is opulent, on account of the abundance of silk it produces, and its mines of iron, tin and lead, which are very valuable. Its amber, sugar-canes, loadstone, lapis lazuli, musk and horses are also in great request ; as is its rhubarb and the root *fou-lin*, which the Chinese physicians introduce into all their prescriptions ; besides these it furnishes a number of other useful productions, which it would be tedious to enumerate. All the salt consumed in this province is got from its mountains, where the inhabitants dig pits, which furnish them with it in abundance.

TCHING-TOU-FOU.

This city, which is the capital of Se-tchuen, was formerly the residence of the emperors, and one of the largest and most beautiful cities in China ; but in 1646

it was, with the whole province, ruined and almost destroyed by the civil wars, which preceded the last invasion of the Tartars. Its temples, bridges, and the ruins of its ancient palaces, are still objects of admiration to strangers, but neither its commerce nor inhabitants have any thing which distinguishes it from other cities, its situation is however exceedingly pleasant, and well watered. It has under its jurisdiction six cities of the second class and twenty-five of the third.

PAO-NING-FOU, CHUN-KING-FOU AND SU-TCHEOU-FOU.

These are very ordinary cities, of which little is mentioned by geographers but the names. The first is pleasantly situated between two rivers, and comprehends in its district two cities of the second and eight of the third class: the second, two of the second and seven of the third class; and the third, which is situated on the banks of the Yang-tse-kyang, is a place of some trade, having a communication with most of the principal towns in the province, and has ten cities of the third class in its district.

TCHONG-KING-FOU.

Tchong-king-fou is one of the most commercial cities of the province. Its situation is at the confluence of two remarkable rivers; one of which, called Hin-chiang, or *golden sand*, receives in its course all the tributary streams from the mountains which rise on the neighbouring confines of Tartary. The other is the Ta-kiang, or Yang-tse-kiang, the source of which is beyond the boundaries of China.

Tchong-king-fou is built upon a mountain, and the houses rise in the form of an amphitheatre: the country is fruitful, the air is wholesome and temperate, and

the rivers are stored with fish. The city is celebrated for a particular kind of trunks made of canes, interwoven in the manner of basket work, and painted of divers colours. It has in its district three cities of the second and eleven of the third class.

KOEI-TCHEOU-FOU AND MA-HOU-FOU.

The first of these cities stands on the Yang-tse-kyang, and has a custom-house for receiving the duties on goods brought into this province. Its trade renders it rich, but its inhabitants are clownish, particularly those who inhabit the mountainous parts of the district; its jurisdiction extends over one city of the second, and nine of the third class. Ma-hou-fou is situated on the Kin-sha-kyang, and ranks of some importance as a place of trade, though its jurisdiction extends over only one city of the third rank.

LONG-NGAN-FOU, AND TSUN-Y-FOU.

These cities offer nothing remarkable to view, the first was formerly considered important as a place of defence and the key of the province, and as such had the command of several forts, its district includes three cities of the third class. The second lies on the borders of *Quay-fou*, and may, in case of necessity, serve to defend that province on that side; it has two cities of the second and four of the third class in its district.

TONGU-TCHEN-FOU.

This is a fortified place, the inhabitants of which are all soldiers, who have followed the profession of arms from father to son. Besides their pay they have lands assigned them near the cities they inhabit, and in time of peace they are distributed in the frontier garrisons of

the empire. Besides cities of the first class, this province contains also some of the second, which have several important fortresses under their jurisdiction: such are Tong-tcheouen-tcheou, Kia-ting-tcheou, and Ya-tcheou, which commands the frontiers of the province towards Thibet.

PROVINCE OF QUANG-TONG.

This is the most considerable of the southern provinces of China: it is bounded on the north-east by Fo-kien, on the north by Kiang-si, on the west by Quang-si and the kingdom of Tong-king; the rest is washed by the sea.

It is diversified with plains and mountains, and the land is sufficiently fertile to produce two crops of corn yearly. Trade and the fecundity of the soil supply this province with every necessary and luxury of life: its products are gold, precious stones, silk, pearls, eagle-wood, tin, quicksilver, sugar, copper, iron, steel, saltpetre, ebony, and abundance of aromatic woods.

Besides a great many of the fruits of Europe and of those which grow in the Indies, it produces several which are peculiar to itself; of which we shall have occasion to speak hereafter. The coasts abound with fish, and the oysters, crabs and tortoises are of an immense size.

A prodigious number of tame ducks are raised in this province: they load a great number of small barks with them, and carry them in flocks to feed on the sea-shore, at low water, where they find shrimps, oysters and other kinds of shell fish. Small fleets generally go in company, and the ducks mix together on the shore; but when night approaches, each owner by beating on a

bason, collects his own flock to his boat without further trouble. The Chinese salt large quantities of their flesh in such a manner that it loses nothing of its original flavour; they also possess the art of salting their eggs by covering them with a coat of clay mixed with salt.

The climate of this province is warm, but the air is pure, and the people are robust, healthy, and industrious, and it is asserted, that they possess in an eminent degree the talent of imitation.

This province suffered much during the civil wars; but at present it is as flourishing as any in the empire; and, as it is at a great distance from court, its government is important. The viceroy of it has also the command of Quang-si, and on that account resides at Chao-king, in order that he may more conveniently issue his orders to either of these provinces. There are a number of troops kept in this province, to check the incursions of robbers and pirates, who, without this precaution, might hurt and interrupt its trade, and for the same reason, a great number of fortresses have been built along the coasts and in the interior parts of the country.

Quang-tong is divided into ten districts, which contain ten cities of the first class, and eighty-four of the second and third.

QUEN-TONG OR CAN-TON.

This is the capital of the province, and is a large, populous and wealthy city. It stands on the banks of the river Taa, or great river, which, near the city, is wide and spacious. The wall of the city is high, and about six or seven miles in circumference, though

not more than one-third of the ground is occupied by buildings, the other parts being appropriated to pleasure grounds or fish ponds. The country is extremely pleasant, and towards the east, hilly, so as to command a beautiful prospect of the city and suburbs, the compass of which, together, is about ten miles, and its district extends over one city of the second and seventeen of the third class.

The buildings of Canton are in general low, consisting of one story and a ground floor, which is covered with earth or red tiles, in order to keep it cool; but the houses of the most respectable merchants and mandarins are comparatively lofty, and well built. In different parts of the city and suburbs are joss houses or temples, in which are placed the images worshipped by the Chinese: before whom are placed, at particular seasons, a vast variety of sweetmeats, oranges, great plenty of food ready dressed, and also incense, which is kept perpetually burning.

The streets of Canton are long and narrow, paved with flat stones, adorned at intervals with triumphal arches, which have a pleasing effect, and much crowded with people. On both sides are shops, appropriated to the sale of different commodities: and a kind of awning is extended from house to house, which prevents the sun's rays from incommoding either inhabitants or passengers. At the end of every street is a barrier, which, with the gates of the city, are shut every evening. In China Street, which is pretty long, and considerably wider than the rest, reside merchants; whose trade, so far as respects China, lackered ware, fans, &c. is wholly

confined to Europeans. Most of them speak the foreign languages tolerably well, or at least sufficiently intelligible to transact business. Besides these merchants, there is a company of twelve or thirteen, called the *Cohong*; who have an exclusive right by appointment from authority to purchase the cargoes from the different ships and also to supply them with teas, raw silks, &c. in return. The establishment of the *Cohong*, though injurious to private trade, is admirably well adapted for the security of the different companies with which they traffic; because each individual becomes a guarantee for the whole; so that if one fail, the others consider themselves as responsible.

In Canton there are no carriages; all burdens are carried by porters across their shoulders on bamboos; as are also the principal people in sedan chairs, and the ladies always. The streets of Canton may be traversed from morning till evening without seeing a woman, those excepted who are Tartars, and even these but very seldom.

On the wharf of the river, which is commodious and pleasant, stand the factories of the different European nations, viz. the Dutch, French, Swedes, Danes, English, &c. In those reside the supercargoes belonging to their respective companies, who are appointed to dispose of the cargoes brought to market; to supply the ships with others from Europe in return; and during their absence, to contract with the merchants for such articles as may be judged necessary for the next fleet. Between the residents of the factories the most perfect cordiality subsists; in each a common and splendid table is kept at the company's expence, and

visits are reciprocally exchanged ; so that nothing is wanting to make a residence at Canton agreeable to an European, but the pleasure naturally resulting from the society of women.

The side of the river next the city is covered with boats, which form a kind of town or streets, in which live the poorer sort of the Chinese, or rather the descendants of the Tartars. Some of the men come on shore in the morning to their respective employments, and in those sampans, or boats which are not stationary, the women and also the men carry passengers from place to place in the same manner as is done by wherries on the Thames. On this river live many thousand souls who never are permitted to come on shore ; whose only habitation is their boat ; in which they eat, drink, sleep, carry on many occupations, keep ducks, &c. and occasionally a hog.

The manufactures of Canton are principally carried on in the suburbs ; though it has been frequently supposed that they were confined to the city ; and this, by some writers, has been given as a reason why Europeans are not permitted to enter within the gates. But this is a mistake ; and perhaps the true reason for this very singular restraint is, that the houses in which they keep their women are chiefly within the city.

At Wampoa, a large commodious place for anchorage, and which is about twelve or fourteen miles from Canton, the European vessels lie and unload their cargoes, which are transmitted by lighters to the factories ; and by the same conveyance receive their respective freights. Between this place and the city are three hoppo, or custom-houses, at which the boats passing and

repassing are obliged to stop, and undergo, with its passengers, an examination, in order to prevent smuggling. The lighters just mentioned, and also the captain's pinnace, are however, excepted; the former having proper officers on board for the purpose, and the latter being narrowly watched and examined at the landing.

The weather at Canton is in summer extremely hot; and in the months of December, January, and February, cold; the country is nevertheless pleasant and healthful, abounding with all the necessaries and delicacies of life, which may be procured on terms much cheaper than in Europe. The number of inhabitants has been estimated at one million; and though some calculations have made the number considerably less, Mr. Anderson, in his account of the late embassy, supposes it is under-rated.

Four leagues from Canton is the village of Fo-chan, the largest and perhaps most populous in the world; it is called a village on account of its not being inclosed by walls, and not having a particular governor. It carries on a great trade, and contains more houses than Canton itself. It is reckoned to be three leagues in circumference, and to contain a million of inhabitants.

At the entrance of the bay of Canton is the celebrated Portuguese port commonly called *Macao*, situated in lat. $22^{\circ} 12'$. The city is built on a small island, or rather a peninsula, joined to the rest of the island by a small neck, inclosed by a wall. The Portuguese, as we have before observed, obtained this port as a reward for the assistance they gave the Chinese against a celebrated pirate, who infested the neighbouring seas, and had laid siege to the capital of the province.

Some travellers have asserted, that this city had no inhabitants but pirates when the Portuguese formed an establishment on it, and that they were only permitted to build huts covered with straw: however this may have been, they fortified the place, and surrounded it with strong walls.

Macao has now a Portuguese governor, and a Chinese mandarin; the palace of the latter is in the middle of the city; and the Portuguese pay a tribute of a hundred thousand ducats per annum for the liberty of choosing their own magistrates, exercising their religion, and living according to their own laws. The houses here are built after the European manner, but are very low. The city is defended by three forts, built upon eminences: its works are good, and well supplied with proper artillery.

CHAO-TCHEOU-FOU.

Chao-tcheou-fou is the second city in the province of Quang-tong. It is situated between two navigable rivers. The surrounding country produces abundance of rice and fruits; the pastures, on which numberless flocks are seen feeding, are also numerous, and the coasts teem with fish; but the air is unhealthful; hence contagious distempers, which generally prevail here from the middle of October to the beginning of December, sweep off a great number of the inhabitants. There is a celebrated monastery of the bonzes at about three miles distance; and nothing can be more delightful than its situation. It stands on the centre of a mountain, called Nan-hoa, from whence there is a charming prospect of a desert, which stretches out into an immense plain, bordered with hills, the tops of

which are covered with fruit trees, planted in regular order, and intermixed with groves, the foilage of which is always green. The origin of this monastery is traced back eight or nine hundred years ; the bonzes pretend that its founder practised the most edifying austerity : but if so, his successors but badly follow his example ; for it is asserted, that they abandon themselves to every kind of debauchery, and the people who formerly visited this place on pilgrimage, have complained much of their thefts and robberies ; these latter abuses have however been corrected, and devotees may now visit the place in safety. This city has under its jurisdiction six cities of the third class, near one of which grows a kind of black reed, of which several musical instruments are made, that cannot be distinguished from those made of real ebony.

NAN-HIONG-FOU AND HOEI-TCHEOU-FOU.

Both of these are trading cities, and the first in particular is much resorted to ; it stands at the foot of a mountain, from whence two large rivers descend, one of which runs to the North and the other to the South. The district of this city includes only two others of the third rank. Hoi-tcheou-fou is almost surrounded with water, and the country abounds with springs : its jurisdiction embraces one city of the second, and ten of the third rank.

TCHAO-TCHEOU-FOU, AND TCHAO-KING-FOU.

The first of these cities stands near the mouth of the river Han-kyang, the sea flowing up to its walls : it has a magnificent bridge on the east side, long and proportionably wide : there are eleven cities of the third

rank within its district, which is separated from the province of Fo-kien by high mountains, and which is in general fertile.—Tchao-king-fou is situated on the Ta-ho, and its port is spacious, being at the confluence of three rivers, one of which flows to Can-ton, between which and this city both sides are covered with large villages. Tchao-king has within its jurisdiction one city of the second and five of the third class.

KAO-TCHEOU-FOU.

The tide flows up to this city, and Chinese vessels of burthen may sail up to it with conveniency. Its situation is in a delightful and fertile country ; and in its neighbourhood is found a singular kind of stone, resembling marble, which represents, naturally, rivers, mountains, landscapes, and trees ; these stones are cut into slabs, and made into tables and other curious pieces of furniture ; crabs are also caught on the coasts here, which have a great resemblance to the common sort, and which are said to have this singularity, that when taken from the water, they become petrified without losing any thing of their natural figure. § Kao-tcheou has in its district one city of the second and five of the third class.

LIEN-TCHEOU-FOU, AND LOUI-TCHEOU-FOU.

Both these cities are on the sea-coast, and have very convenient harbours. The district of the former borders on the kingdom of Tong-king, from which it is separated by inaccessible mountains ; it embraces one city of the second class and two of the third. The second is separated from the island of Hai-nan only by a

§ Vide Du Halde and Grosier.

narrow strait, where there was formerly a pearl fishery. The district of this city is not more extensive than that of the former, having only three cities of the third class, but it abounds with small fishing towns on the coast.

KIUN-TCHEOU-FOU.

This is the capital of the island of Hai-nan, which belongs to this province. This island has on the north the province of Quang-si; on the south the channel formed between the bank Paracel and the eastern coast of Cochin-china; on the west, the same kingdom and part of Tong-king; and on the east, the Chinese sea.

Its extent from east to west is between sixty and seventy leagues, and from north to south forty-five; being about an hundred and sixty leagues in circumference.

Kiun-tcheou-fou, its capital, stands on a promontary, and ships anchor at the bottom of its walls. Two different kinds of mandarins command here, as in the other provinces of China: the first are called literati; the second, mandarins of arms, or military officers. Its jurisdiction extends over three cities of the second class and ten of the third. The greater part of the island is under the dominion of the emperor of China; the rest is independent, and inhabited by a free people, who have never yet been subdued. Compelled to abandon their plains and fields to the Chinese, they have retreated to the mountains in the centre of the island, where they are sheltered from the insults of their intruders, though they formerly held a correspondence with them. Twice a year they exposed, in an appointed

place, the gold which they dug from their mines, with their eagle-wood and *calamba*, so much esteemed by the Orientals. They appointed a deputy to visit the frontiers, to examine the cloths and other commodities of the Chinese, whose principal traders repaired to the place of exchange fixed on ; and after the Chinese wares were delivered, they put into their hands with the greatest fidelity what they had agreed for. By this barter the mandarins made immense profit, but the emperor Kang-hi, informed of the prodigious quantity of gold which passed through their hands, forbade his subjects, under pain of death, to have any communication with these islanders : some private emissaries of the neighbouring governors still find the means of having intercourse with them ; but the advantages of this clandestine trade is little, in comparison of that which they formerly gained. The natives of this island are described as very deformed, small of stature, and of copper colour : both men and women wear their hair thrust through a ring on their forehead ; and above they have a small straw hat, from which hang two strings that are tied under the chin. Their dress consists of a piece of dark-blue cotton cloth, which reaches from the girdle to their knees : the women have a kind of robe of the same stuff, and mark their faces from the eyes to the chin with blue stripes made with indigo.

Among the animals of this island a curious species of large black apes is found, they have the shape and features of a man ; and are said to be very fond of women : among the birds there are crows with a white ring round their necks ; starlings with a small crescent

on their bills ; black-birds of a deep blue colour, with yellow ears rising half an inch, and many other birds, remarkable for their colour or song.

Besides mines of gold and lapis lazuli, which enrich the island of Hai-nan, it produces in abundance various kinds of curious and valuable wood. The predecessor of the present emperor caused some of it to be transported to Pe-kin, at an immense expence, to adorn an edifice which he intended for a mausoleum. The most valuable is called by the natives *hoa-li*, and by the Europeans, rose or violet wood, from its smell ; it is very durable, and of singular beauty ; it is therefore reserved for the use of the emperor.

Hai-nan, on account of its situation, riches and extent, deserves to be ranked among the most considerable islands of Asia. Not far from thence is another small island, commonly called San-cian. It is celebrated by the death of St. Francis Xavier, whose tomb is still to be seen on a small hill, at the bottom of which is a plain, covered on one side with wood, and on the other ornamented with several gardens. This island is not a desert, as some travellers have pretended : it contains five villages ; the inhabitants of which are poor people, who have nothing to subsist on but rice and the fish which they catch.

THE PROVINCE OF QUANG-SI.

This province is situated between those of Quang-tong, Hou-quang, Koei-tcheou, Yun-nan and the kingdom of Tong-king ; it is inferior in extent and commerce to most of the other provinces ; however, it is so abundant in rice, that it supplies the province of

Quan-tong with a considerable portion of its consumption. The mountains, with which it is covered, especially towards the north, abound with mines of gold, silver, copper and tin. Some years back the governor of one of the cities of the first class presented a memorial to the emperor, in which he proposed a plan for preventing the inconveniencies dreaded from the working of these mines : he stated, among other things, that the people of the country had offered to open them at their own expence, and to admit no one to work in them without a patent from his mandarin, and four sureties to answer for good behaviour.

The emperor having read this memorial, referred it for examination to the *bou-pou*, or court of finances. They approved of the plan, on condition, that, according to what had been practised upon similar occasions, forty per cent should be given to the emperor, and five per cent to the officers and soldiers who presided over the works : the emperor afterwards took them wholly to himself, and caused them to be opened at his own expence.

There is a very singular tree grows in this province ; instead of pith it contains a soft substance, which is a kind of meal, and the bread made of it is said to be exceedingly good. Paroquets, hedge-hogs, the rhinoceros, and a prodigious number of other wild animals, curious birds and uncommon insects are found in this province, which contains twelve cities of the first class and eighty of the second and third.

QUEI-LING-FOU.

This city, which is the capital, has its name from a flower called *quei* ; it grows on a tree resembling a

laurel, and exhales so agreeable an odour, that it perfumes the whole country around.

Quei-ling-fou is situated on the banks of a river, which flows into the *Ta-ho*; but with such rapidity, and amidst valleys so narrow, that it is neither navigable nor of any utility to commerce. This city is large, and partly built after the model of the ancient European fortresses; but it is much inferior to the capitals of most of the other provinces.

There are a number of birds found in the territories belonging to this city, the colours of which are so bright and variegated, that the artists, to add to the lustre of their silks, interweave with them some of their feathers, which have a splendour and beauty that cannot be imitated. Quei-ling has under its jurisdiction two cities of the second and seven of the third class.

The other cities of the province present nothing remarkable; they have little or no trade, the inhabitants, chiefly Tartars, are a kind of half barbarians, and in general the districts are far from fruitful. Lieou-tcheou-fou, Kin-yuen-fou, Se-nguen-fou and Ping-lo-fou are surrounded with dreary mountains. Ou-tcheou-fou, Sin-tcheou-fou, Nan-ning-fou, Tai-ping-fou, Si-ming-fou, Tchín-ngan-fou, and Se-tchin-fou are rather more pleasantly situated, but none of them claim a more particular description: altogether have thirty other cities of the second class, and forty-one of the third, within their jurisdiction.

PROVINCE OF YUN-NAN.

The province of Yun-nan is bounded on the north by Se-tchuen and Thibet; on the west by the kingdoms

of Ava and Pegu ; on the south by those of Laos and Tong-king ; and on the east by the provinces of Quang-fi, and Koei-tcheou.

It is reckoned one of the most fertile and opulent in China ; its inhabitants are brave, robust, affable and fond of the sciences ; its rivers are suited for commerce or pleasure, and its mines of gold, copper and tin, its richness in amber, rubies, sapphires, agates, pearls and precious stones, marble, musk, silk, elephants, horses, gums, medicinal plants and linen have procured it a high reputation. Its commerce is immense, and its riches are said to be inexhaustible.

This province has under its jurisdiction twenty-one cities of the first class and fifty-five of the second and third.

YUN-NAN-FOU.

This city, which is the capital of the province, is situated on the borders of a large lake ; it was formerly celebrated for its extent and the beauty of its public edifices. Within its walls were magnificent buildings, and without them vast gardens, tombs, triumphal arches and elegant squares were every where seen ; but the Tartars, in their different invasions, destroyed all these monuments ; and the city at presents contains nothing remarkable : it is, however, the residence of the governor of the province, as it once was of a Chinese prince. It has a considerable trade in silk, metals, &c. and comprehends in its district four cities of the second class and seven of the third.

With respect to the other cities of this province, they afford little deserving notice, we shall therefore only enu-

merate them, they are Ling-ngan-fou, Tali-fou, Tchou-hiung-fou, Tchink-iang-fou, King-tong-fou, Quang-naa-fou, Quang-fi-fou, Chun-ning-fou, Ku-ting-fou, Yao-ngan-fou, Ko-king-fou, Vou-ting-fou, Li-kiang-to-fou, Yuen-kiang-fou, and Mong-hoa-fou. Of these the sixth, seventh, ninth, fourteenth and fifteenth have no districts belonging to them: all the rest have under their jurisdiction twenty-one cities of the second and sixteen of the third class.

PROVINCE OF KOEI-TCHEOU.

This is one of the smallest provinces in China. It is bounded on the south by Quang-fi; on the east by Hou-quang; on the north by Se-tchuen; and on the west by Yun-nan. The whole country is almost a desert, and covered with inaccessible mountains: on which account it has been justly called the Siberia of China. The people who inhabit a great part of it are mountaineers, unsubdued and accustomed to independence, and are little less ferocious than the savage animals among which they live.

The mandarins and governors of this province, are in general disgraced noblemen, whom the emperor does not think proper to discard entirely, on account of their alliances, or the services which they have rendered to the state; he therefore often sends them here with their families, and numerous garrisons are entrusted to their charge, to over-awe the inhabitants of the country; but hitherto these troops have been found insufficient to thoroughly subdue these untractable mountaineers.

Frequent attempts have indeed been made to accomplish this object, and new forts have from time to time

been erected in their country; but they keep themselves shut up among their mountains, and seldom issue forth, but to destroy the Chinese works, or ravage their lands.

Neither silk stuffs nor cotton cloths are manufactured in this province; but it produces a certain herb, nearly resembling European hemp, the cloth made of which is used for summer dresses. Mines of gold, silver, quicksilver and copper are found here; of the last metal those small pieces of money which are in common circulation throughout the empire, are made.

Koei-tcheou contains ten cities of the first class, of which Koei-yang is the capital, and thirty eight of the second and third. Koei-yang is said to have been formerly the residence of the ancient kings: and the remains of temples and palaces, still to be seen, proclaim its former magnificence; but these monuments are insensibly mouldering and falling to pieces.

The Chinese in this province are more taken up with defending themselves from the incursions of the mountaineers than in preserving remains of antiquity on which they set no value: their houses are built of earth and brick, and the greater part of the cities in this province are but heaps of cottages badly disposed: the other nine cities are called Se-tcheou, Se-nan, Tchin-yuen, Che-tfien, Tong-gin, Ngan-chan, Tou-yun, Ping-yuen, and Ouei-ning.

Some of these are situated on the banks of agreeable rivers, and in fertile valleys, and a great quantity of land might be found which would yield a considerable produce were it improved; but the mountaineers strike a terror into the Chinese, which keeps them in the

neighbourhood of their fortresses. This province however furnishes the best horses in China, and an immense number of cows and hogs are raised; and some excellent wild poultry, of a most exquisite taste, are every where to be found.

In describing the fifteen provinces of China, we have contented ourselves with pointing out the principal cities which they contain. The author of *Yu the Great* and *Confucius* has given the whole number, according to the account *which he says* a learned mandarin caused to be published for the use of government. Although it is impossible to warrant the correctness of this list of the cities and monuments of China, we shall give it a place here.

“There are reckoned to be four thousand four hundred and two walled cities in China, which are divided into two classes—the *civil* and *military*. The civil class containing two thousand and forty-five, and the military two thousand three hundred and fifty-seven: the civil class is again divided into three others; one hundred and seventy-five of the first, which the Chinese call *fou*; two hundred and seventy of the second, which are called *tcheou*; and an hundred and sixty of the third, which are distinguished by the name of *bien*.”

“The military cities are divided into seven classes; there are reckoned to be six hundred and twenty-nine of the first, five hundred and sixty of the second, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, an hundred of the sixth, and three hundred of the seventh. Soldiers are quartered in some of these cities, and a cer-

tain quantity of land assigned them in the neighbourhood for their support. The frontiers and sea coasts are defended by four hundred and thirty-nine castles, well fortified, and kept in good order : there are also along the same coasts two thousand nine hundred and twenty towns, many of which are equal in extent and population to several of the walled cities. With regard to towns and villages dispersed throughout the interior parts of the country, we are assured that they are almost innumerable, and that the greater part of them are rich, commercial, and populous.”

“ Public institutions in China correspond with the extent of the empire. There are one thousand one hundred and forty-five royal hospitals, or lodging places, destined for the use of the mandarins, governors of provinces, officers of the court, couriers, and all those who travel at the expence of the emperor. The towers, triumphal arches, and other monuments, erected in honour of good kings or illustrious heroes, are in number eleven hundred and fifty-nine. The virtues of women, as well as those of the men, are entitled to public honours in China : two hundred and eight monuments are to be seen there, consecrated to the memory of a certain number of females, who, by their modesty, virtue, and attention to the duties of their sex, have merited the esteem and veneration of their fellow citizens. Two hundred and seventy-two celebrated libraries are continually open to the literati and men of genius, and the schools or colleges established by *Confucius*, and those founded in honour of him, are multiplied as much as cities and towns.”

GENERAL DESCRIPTION
OF
C H I N E S E T A R T A R Y.

EXTENT, BOUNDARIES, &c.

CHINESE Tartary is bounded on the north by Siberia, on the east by the gulph of Kamtschatka and the eastern sea; on the south by China, and on the west by the country of the Kalmouks, who are established between the Caspian sea and Casghar. The different tribes which at present inhabit this country were formerly comprehended under the general name of *Moungal* or *Mogul* Tartars. That they are a warlike and formidable nation is evident from the conquest of Indostan, and the subjection of China under the conduct of the famous Zinghiskan. After having taken possession of the latter empire, and supported a Tartar emperor there for an hundred years, they were expelled by the Chinese in 1368. The fugitives took different routs: some going towards the eastern sea, where they established themselves between China and the river *Saghalien*; the rest returned westward to their former country, where, intermixing with the Moguls who had remained, they soon resumed their ancient manner of living; those who settled towards the east, found the country almost a desert and without inhabitants, hence they retained the customs which they had imbibed in

China: and hence the origin of the difference of these two Mogul nations in language, government, religion and customs. Those of the west still retain their ancient name of MOUNGAL or Mogul Tartars: the others are known by the name of Mantchew or Eastern Tartars. Thus Chinese Tartary may be considered as divided into two parts—the eastern and western, agreeable to which we shall pursue our description.

EASTERN CHINESE TARTARY.

This division of Tartary extends, north to south, from the forty-first to the fifty-fifth degree of north latitude; and east and west, from about the hundred and thirty-seventh degree of longitude, as far as the eastern sea, being bounded north by Siberia, south by the gulph of Lea-tong and Corea, east by the eastern sea, and west by the country of the Moguls.

After their expulsion from China in 1368, the Tartars, who came to this part, immediately began to build towns and villages, and to cultivate the earth after the manner of the Chinese, among whom they had lived: the greater part of them have, therefore, remained fixed, and are in general more civilized than the rest of the Mogul nation. They were at first governed by particular *Kans*, each independent of the other; but since the *Kan* of *Ningoula* took possession of China, the emperor, who is still one of his descendants, has reduced under his dominion all the other kans of this part of Tartary: and governs it immediately by himself, sending governors and officers, as into the other provinces of the empire, at his will. It is divided into three grand departments, viz. CHEN-YANG, KI-RIN, and TCITCICAN.

CHEN-YANG.

Chen-yang comprehends all the ancient Leao-tong, extending to the great wall, which bounds it on the south; but on the east, north and west it is enclosed by a palisade, better calculated to defend the country against robbers than to stop the march of an army: it is constructed only of stakes seven feet high, without any bank of earth, ditch, or the smallest fortification; nor are the gates any better, the guards at which consist only of a few soldiers.

Chen-yang is the capital city of the country: the Mantchew Tartars have adorned it with several public edifices, and provided it with magazines of arms and store-houses. It is considered as the principal place of the nation; and since China has been under the Tartar dominion, the same tribunals have been established here as at Pe-kin, excepting that called *Lii-pou*: these tribunals are composed of Tartars only; their determination is final; and the Tartar characters and language is used in all their acts. Chen-yang is built on an eminence: and is considered as a double city; one enclosed within the other: the interior contains the emperor's palace, hotels of the principal mandarins, sovereign courts and the different tribunals; the exterior is inhabited by tradesmen, and those whose employments or professions do not oblige them to lodge in the interior: the latter is almost three miles in circumference: and the walls which enclose both are more than nine miles round: these walls were rebuilt in 1631, and repaired several times under the reign of the emperor *Kang-hi*.

Near the gates of the city are two tombs of the first emperors of the reigning family, built in the Chinese manner, and surrounded by a thick wall furnished with battlements; they are entrusted to the care of several Mantchew mandarins.

The rest of the cities of this province are of little consideration; they are for the most part ill built, and without any other defence than a wall, half in ruins, or constructed of earth beat together; an exception must however be made with respect to the city of Fong-hoang-tching, which is populous, and a place of great trade, arising from its situation on the frontiers of Corea. Being near the entrance of that kingdom, the king's messengers, and such of his subjects as are desirous of trading in the empire, must pass it: on this account, it is frequented by a great number of Chinese; who are in some manner the factors of the merchants of the other provinces. There are in this country many mountains; some of which abound with metals and wood fit for building: the land is in general fertile, producing wheat, millet, leguminous plants and cotton. Immense herds of oxen and flocks of sheep are seen feeding in the valleys.

KI-RIN.

Ki-rin, the second department of Eastern Chinese Tartary, is bounded on the north by the river *Saghalien*, on the east by the sea, on the south by Corea, and on the west by the palisade of the province of Leao-tong. This country is rendered extremely cold by the number of forests with which it is covered. It is thinly inhabited, containing only two or three ill-built cities,

surrounded by plain mud walls. Plenty of *gin-seng* grows here, as do most of the fruit trees of Europe; and here the emperor sends those criminals who are condemned to banishment by the laws.

Ki-rin is situated on the river Songari, and is the residence of a Mantchew general, who is invested with all the powers of a viceroy: at the distance of forty-five leagues towards the north-east, on the same river, is the city of *Petouné*, still less considerable than the preceding: having scarcely any inhabitants but Tartar soldiers and Chinese condemned to banishment.

A third city, which may be considered as the cradle of the present imperial family, is called *Ningouta*. It is surrounded by a fence of plain stakes driven into the earth, which touch each other, and are twenty-feet high: without this palisado, there is another of the same kind, a league in circumference, with four gates corresponding to the four cardinal points. This city is the residence of a lieutenant-general, who is a Mantchew Tartar, and whose jurisdiction extends over the neighbouring country and all the villages of Yupi-tse, with some other petty nations that inhabit the banks of the rivers Oufouri and Saghalien, and along the sea coast.

The Tartars of Yupi-tse are of a peaceful disposition, but stupid and clownish. They sow nothing but a little tobacco in some of the fields surrounding their villages. Immense forests, almost impenetrable, cover the rest of the country, which produce clouds of troublesome insects.

The river Oufori, on the banks of which these people live, supplies them with fish, they have no other food, and scarcely any clothes but what they make of

their skins, which they dress and dye of three or four colours. They cut and join them with such dexterity and neatness, that they appear to be sewed with silk, nor can it be perceived until they are ripped, that this thread is only a small thong cut from a skin exceedingly fine: their clothes are shaped like those of the Mantchew Tartars, and the women suspend from the bottoms of their long cloaks, pieces of money and little bells, the noise of which gives notice of their approach; they part their hair into several tresses, and let it hang over their shoulders: all these tresses are loaded with small mirrors, rings and other toys.

The whole summer these Tartars are engaged in fishing; they generally use harpoons for striking large fish, and nets for catching the rest. Their boats are small; and their canoes are made of the bark of trees, so well sewed together, that the water cannot penetrate them. Of one part of their fish they make oil, which they burn in their lamps: another supplies them with immediate food; and a third they dry in the sun, and reserve for winter when the ice prevents them from fishing.

Dogs are deservedly held in great estimation for their great value and importance in this country: they are yoked to sledges, which they draw and conduct along the ice for hundreds of miles.

Beyond the Yupi-tase Tartars are the Ketcheng-tase Tartars. These inhabit both banks of the river Saghalien-oula, and extend themselves as far as the eastern-sea. Their country, which is about four hundred and fifty miles in length, contains only small villages, the greater part of which are situated on the banks of the

river. The language of these Tartars is different from that of the Mantchews, and is distinguished by the name of *Fiatta*: it is in all probability the same with that spoken by the other more northerly Tartars who live beyond the mouth of the river Saghalien.

These Tartars do not shave their heads, they wear their hair tied in a knot with a ribband, or inclosed in a bag behind. They appear to be less clownish than the Mantchews, employing much of their time in hunting fables, of the skins of which they are obliged to pay a certain tribute.

TCIT-CI-CAR.

The most northerly of the departments or Eastern Chinese Tartary is that of Tciticar—This is a modern city built by the emperor of China to secure his frontiers against the Muscovites. The country is occupied by different Tartar tribes; the principal of which are the Mantchews, Solons and the Tagouris the ancient inhabitants of the country. The two latter tribes submitted to the Mantchews, and implored their assistance against the Muscovites, who had made themselves formidable to the Tartar nations who inhabited the banks of the Saghalien-oula, and the Songan-oula, as well as to those on the little rivers that fall into them.

The city of Tciticar is fortified by close palisades and a wall of earth. The space enclosed by the former contains the tribunals and the house of the Tartar general; that between the palisades and the wall is occupied by the soldiers of the Tartar garrison, merchants and tradesmen, the greater part of whom are Chinese drawn here by the hopes of gain, or condemned to ex-

ile for their crimes : their houses are only of earth, but form pretty large streets. The jurisdiction of Tciticar extends over the new cities of Merguen and Saghalien-oula-hotun, or *City of the Black River* : the latter is the most populous, rich, and important, on account of its situation : it stands on the southern bank of the river Saghalien, commanding a plain in which several villages have been built, and securing to the Mantchew Tartars the possession of extensive deserts covered with woods, in which a great number of fables are found. The Muscovites would have soon become masters of these valuable forests, if the fort of Yasca, erected higher up on the river Saghalien, had been suffered to remain ; but, by the treaty of peace in 1689, between the Russians and Chinese, it was agreed that it should be demolished, that no cause of umbrage or complaint might be left to the Tartar hunters.

This agreement does not, however, prevent the Tartars from keeping strict watch on their territories ; and they keep advanced guards constantly posted in proper places, and a number of armed barks on the river Saghalien.

The Tagouris, who are the oldest inhabitants of the country, are tall, strong, and accustomed to labour ; they build themselves houses, cultivate their lands, and sow corn ; although they are surrounded by Tartars who live under tents, and who are entirely ignorant of agriculture.

The Solon Tartars are robust, braver, and more ingenious, than the Tagouris ; they are almost all hunters ; their women mount on horseback, handle the bow and the javelin, and follow in the chase stags and other

wild animals. About the beginning of October they take their departure to hunt fables, clad in short close garments of wolf's skin ; their heads are covered with caps of the same ; and their bows are suspended at their backs.

They take with them several horses loaded with sacks of millet, and their long cloaks made of foxes or tygers skins, with which they defend themselves from the cold during the night.

The fable skins of this country are valuable ; but the obtaining of them exposes the hunters to dangers and fatigues almost unparalleled. Neither the rigorous cold of winter, which freezes the largest rivers, the dread of tygers, which must be encountered, nor the death of many of their companions, prevents these people from returning every year to this dangerous occupation. The most beautiful skins are put apart for the emperor, who buys a certain number of them at a stated price ; the rest are sold high, even in the country, being immediately bought up by the mandarins and merchants of Tciticar.

Pearls are found in some of the rivers which discharge themselves into the Saghalien-oula. This fishery requires little preparation : as these small rivers are generally very shallow, the divers plunge to the bottom of the water, and collect whatever oysters they can, as chance directs, returning to the bank, with their load. This pearl fishery belongs to the emperor ; but the pearls are small, and not of a fine water ; a kind much more beautiful are found in some other rivers of Tartary which flow into the eastern sea. The emperor however sends every year to this fishery a certain num-

ber of men chosen from the eight Tartar bands. The three first, which are the most celebrated and numerous, furnish thirty-three companies; the other five, thirty-six. Each company has a captain and serjeant; three superior officers command the whole, and a certain number of merchants, well acquainted with the nature of pearls, accompany them. All these companies for their permission to fish must every year pay to the emperor eleven hundred and forty pearls, which is the fixed tribute. The three first companies furnish five hundred and twenty-eight; and the five last, five hundred and sixty-six. These must be pure and without blemish, otherwise they are returned, and others required in their stead. The pearls are examined at the return of these companies, and if they are few in number, the officers are punished as guilty of negligence, and their pay either stopped for a whole year, or they are cashiered.

The Mantchews dispersed throughout Eastern Chinese Tartary have neither temples nor idols; they adore as they express it the *Emperor of Heaven*, to whom they offer sacrifices; but since they have entered China, some of them worship *Fo* and other idols of the Chinese. They are however in general attached to their ancient religion; which they consider as the cause of their actual greatness and the cause of the prosperity of their arms.

Nations who have become conquerors, have in general had the vain ambition of being thought descended from an illustrious origin. Thus when the Mantchew Tartars saw themselves masters of China, they gave themselves a celestial extraction, and placed a god at

the head of their race. The following fable concerning their first sovereign, is related by them, and, also is found in some of their most authentic books :

“ On the top of the white mountain towards the
 “ rising of the sun is a celebrated lake, called *Poulkori*,
 “ as well as that part of the mountain where it is situ-
 “ ated. We have learned by tradition, that the daugh-
 “ ter of Heaven, having descended on the banks of this
 “ lake, tasted a red fruit, eat some of it, conceived, and
 “ afterwards brought forth a son of the same nature with
 “ herself. As this wonderful child was endowed with ce-
 “ lestial gifts, he spoke the very moment after his birth;
 “ his figure was wonderful, and every thing in it dis-
 “ played majesty and grandeur. When he grew up,
 “ he amused himself sometimes in traversing the lake in
 “ the trunk of a tree, which was hollowed out in the
 “ form of a boat. One day, having suffered himself to
 “ be carried away by the current, the boat stopped of
 “ itself at that place of the river which served as a port
 “ to the people on each side of it, and as a magazine for
 “ their different commodities. It happened at that time,
 “ that tumultuous assemblies were held every day in
 “ the neighbourhood of this place, for the electing of a
 “ sovereign : three chiefs of families disputed with each
 “ other for the honour of commanding the rest ;
 “ each had his partisans almost equal in number and
 “ and strength ; on which account they could not agree ;
 “ neither being willing to yield, and each considering
 “ his party as the most powerful. One of the company
 “ having gone aside to draw water from the river, be-
 “ held with astonishment this young stranger. After
 “ having contemplated him for some moments, he haf-

“tened back to his companions, to inform them of
“what he had seen. When he was near enough to be
“understood, *A miracle!* cried he, *a miracle!* *Let us*
“*cease our disputes!* *Heaven itself wishes to put an end to*
“*them; it hath sent us a king, in the person of an extraor-*
“*dinary youth, whom I have just seen on the river. Yes,*
“*it is Heaven itself which hath sent him: I judge from what*
“*I have seen. For what other purpose could a young man*
“*of this nature be permitted to land here?* On these words,
“the whole multitude flocked to the shore to enjoy the
“spectacle which had been announced to them: those
“who arrived first, turning towards the rest who fol-
“lowed, cried out, *Nothing is more true; this is really a*
“*miraculous child; this is the king whom Heaven sends us*
“*—we have occasion for no other.*

“These words passed successively from mouth to
“mouth, and every one took a pleasure in repeating
“them. As soon as the first transports of admiration
“were a little calmed, two of the chiefs of the compa-
“ny, addressing the stranger, said to him, *Amiable*
“*young man, illustrious youth! who art thou? by what for-*
“*tunate chance have we the happiness of seeing thee among us*
“*—I am replied the young man, I am the son of the*
“*daughter of Heaven; my name is AISIN-KIORO, or KIO-*
“*RO OF GOLD. Thus am I named by Heaven itself; my*
“*surname is POULKOURI-YOUNGCHONG: I am sent to ter-*
“*minate your disputes, and to cause harmony and concord to*
“*reign among you.*”

“Scarcely had he done speaking, when transports of
“joy burst forth on all sides with reiterated shouts of
“applause; and the two chiefs who had first addressed
“him, thrusting their fingers between each other, ex-

“ tended their arms and formed a kind of seat, upon
 “ which they placed the illustrious youth, and carried
 “ him with respect, followed by the whole multitude,
 “ to the place where the three competitors stood : *Be-*
 “ *hold*, said they, accosting them, *behold the sovereign*
 “ *whom Heaven itself hath sent—we have occasion for no*
 “ *other. Let all contentions among us be now ended, and*
 “ *let every altercation cease.—We consent*, replied the three
 “ candidates ; *let this august youth govern us ; let him be*
 “ *our king—we henceforth acknowledge him as such.*”

From the period in which the Tartars gained possession of the throne of China, their language has been familiar at the court of Pe-kin. Two presidents, one a Tartar, the other a Chinese, are at the head of every sovereign court, and all the public acts issued from these principal tribunals are drawn up in the Tartar and Chinese languages.

This language is considered as much easier to be acquired than that of China, but it would have been in danger of being entirely lost, had not the Tartars taken precautions for its preservation. They perceived that it was becoming impoverished by many of its terms being forgotten : the old Tartars gradually died in China, and their children learned with greater facility the language of the conquered country than that of their fathers, because their mothers and servants were in general Chinese.

Kang-hi thought his glory interested in perpetuating the language of his nation. He, therefore, in the commencement of his reign, instituted a tribunal composed of literati versed in the Tartar and Chinese idioms ; some of whom he ordered to translate books

of history and other esteemed works ; but the greater number were employed in compiling a *treasure* of the Tartar language : this latter work was executed with surprising perseverance and expedition. If any doubt arose, the veterans of the eight Tartar bands were interrogated ; was it necessary to make farther researches, persons who had recently arrived from the interior parts of their country were consulted, and rewards were offered to those who shou'd discover any old words or ancient modes of expression proper to be inserted in the *treasure*. These were afterwards used in preference to others, for the purpose of recalling them to the memory of those who had forgot them, or teaching them to the young Tartars who had never had any knowledge of them.

When all these words were collected, they were distributed into several classes : the first speaks of the heavens ; the second, of time ; the third, of the earth ; the fourth, of the emperor, government, ceremonies, customs, music, books, war, hunting, man, drinking, eating, silks, cloth, drefs, labour, workmen, instruments, barks, corn, herbs, birds, animals wild and domestic, fishes, reptiles, &c.

Each of these classes was divided into chapters and articles ; all the words were written in capitals, and under each were found in smaller characters the definition, explanation and usual meaning of the word. Thus a standard of the Tartar language was established, to which the learner can refer, and of which the Tartars are not a little proud.

WESTERN CHINESE TARTARY.

This vast country of the Moguls is bounded on the north by Siberia, on the east by Eastern Chinese Tartary, on the south by the great wall and Leao-tong, and on the west by independent Tartary. It was partly from the bosoms of these deserts, that those celebrated conquerors issued who made all Asia tremble, and whose exploits fill us with astonishment. The Mogul nation is subdivided into a multitude of others, who all speak the same language, generally called the Mogul language: they have, indeed, several different dialects, but these do not prevent them from understanding each other. These Tartars have neither towns, villages, nor houses; they form themselves only into wandering hordes, and live under plain tents, which they transport according as the temperature of the different seasons, or the wants of their flocks require: they pass the summer on the banks of their rivers, and the winter at the bottom of some mountain, or little hill, which shelters them from the sharp north wind. Each of these tribes has its respective limits, and it would be considered as an act of hostility to encroach on those of their neighbours. They are naturally clownish, and dirty in their dress, as well as in their tents, where they live amidst the dung of their flocks, which when dried they burn instead of wood. Enemies to labour, they prefer living on the spontaneous productions of the earth and the food which their flocks supply them with, to being at the trouble of cultivating the soil: it even appears that they neglect agriculture from pride, for when they were asked by the missionaries why they

did not cultivate at least some gardens, they replied *the grass was for beasts, and beasts for men.*

During the summer, they live on the milk which they get from their flocks, using without distinction that of the cow, mare, ewe, goat, and camel. Their ordinary drink is warm water in which a little coarse tea has been infused; with this drink they mix cream, milk, or butter, according to their circumstances. They also make a kind of spirituous liquor of four milk, especially of that of the mare, which they distil after having allowed it to ferment. Those of better condition, before they distil this four milk, mix with it some of the flesh of their sheep which has been also left to ferment. This liquor is strong and nourishing: their most voluptuous orgies consist in getting drunk with it.

The Moguls are free, open and sincere. They pride themselves chiefly on their dexterity in handling the bow and arrow, mounting on horseback, and hunting wild beasts. Polygamy, though permitted among them, is seldom indulged in. They burn the bodies of their dead, and transport the ashes to eminences, where they inter them, covering the grave with a heap of stones, over which they plant a number of small standards. They are unacquainted with the use of money, and trade only by barter.

Although the Moguls might appropriate to themselves the spoils of a great number of animals, the skins which they use for cloathing are generally those of their sheep. They wear the wool inmost, and the skin on the outside. They are expert at preparing and whitening these skins. Some of the better sort among them use the skins of stags, does, or wild

goats for spring dresses ; but whatever care they take to prepare their skins, they always exhale a strong and disagreeable smell ; hence they are called by the Chinese *Tsao-tatse*, or *Stinking Tartars*. Their tents almost always smell of their sheep, and are endured with difficulty even by those who have been long accustomed to them.

These tents are, however, more commodious than the common ones of the Mantchews, which are composed of double or single canvas, similar to those of our troops ; those of the Moguls are circular, in form of the frustum of a cone, and covered with a large piece of white or grey felt. A round hole in the top gives a passage to the smoke. The fire is made in the middle of the tent, and while the fire lasts, these portable huts are very warm, but they soon get cold, and in winter the people are in danger of being frozen to death in their beds. They are equally insupportable during the summer, on account of the great heat concentrated in them, and of the dampness which results from the wet and dirt, with which they are surrounded that penetrates them ; such, however, is the force of custom and education, that these miserable huts are preferred to the agreeableness and convenience of the Chinese houses, merely that they may enjoy the pleasure of changing their habitations every season.

The religion of the Mogul Tartars is confined to the worship of *Fo*. They have the most superstitious veneration for their *lamas*, who are a set of clownish, ignorant, and licentious priests, who profess to have the power of calling down hail or rain : to these *lamas*

they give the most valuable of their effects in return for *prayers*, which they go about reciting from tent to tent. These people wear hanging at their necks a kind of chaplet, over which they say their prayers.

All the moguls are governed by *kans*, or particular princes, independent one of the other, but all subjected to the authority of the emperor of China, who is considered as the grand kan of the Tartars. When the Mantchews subdued China, they conferred on the most powerful of the Mogul princes the titles of *vang*, *peilé*, *peizé*, and *cong*, the same with our titles of *king*, *duke*, *earl* and *marquis*; each of them had a revenue assigned him, but far inferior to the appointments of the Mantchew lords at Pe-kin: the emperor settled the limits of their territories, and appointed laws, according to which they are at present governed: these tributary kans have not the power of condemning their subjects to death, nor of depriving them of their possessions; these two cases are reserved for the supreme tribunal established at Pe-kin for the affairs of the Moguls. To this tribunal every individual has the right of appeal from the sentence of his prince, who is obliged to appear in person whenever he is cited.

The Mogul nation under the Chinese government, is divided into four principal tribes, the *Moguls*, properly so called—the *Kalkas*, *Ortous*, and the Tartars of *Kokonor*.

THE MOGULS.

According to the map of Chinese Tartary taken from the memoirs of the Jesuits, who first gave us an account of it, the country of the Moguls extends more than nine hundred miles from east to west, and six hundred

from north to south : it is enclosed between the country of the Ortous, the great wall, Eastern Tartary and the country of the Kalkas : these people are divided into forty-nine *ki*, or standards ; every standard comprehending an indeterminate number of companies, each consisting of one hundred and fifty heads of families ; and as these families are generally numerous, each company may be reckoned at one thousand individuals : besides these forty-nine standards, there are five others, commanded by officers whom the emperor of China sends thither.

The best cultivated canton of all the Mogul territories is the district of *Cartching*, near the great wall ; here the emperor goes every year to enjoy the pleasure of hunting, here he generally passes the summer ; and here he has caused several beautiful pleasure-houses to be built, the principal of which is *Geho*. This prince possesses extensive domains in the country of *Cartching* and along the great wall which belonged to his ancestors, to whose lot they fell in the partition that was made at the time of the conquest of China. The emperor turns these patrimonial possessions to good account by means of farmers which he sends thither, the produce of them being appropriated to the support of his household ; for he never touches the revenues of the state, which are deposited in the public treasury, for the payment of the troops and officers of the empire. The number of cattle kept on these royal farms is immense ; the missionaries have informed us that from accounts furnished by some of the officers belonging to the pastures, they reckoned one hundred and ninety thousand sheep, divided into two hundred and twenty-five flocks,

and almost as many oxen and cows, divided into herds, each containing an hundred: the number of stallions kept is still more considerable. These farms, studs and flocks make more impression on the minds of the Tartar and Mogul princes, and render them much more sensible of the grandeur and power of the emperor, than all the magnificence of his court at Pekin.

THE KALKAS.

These Tartars, who are said formerly to have composed a numerous tribe, consisting of more than six hundred thousand families, inhabit to the north of the Mogul Tartars. Their country, which reaches as far as the kingdom of the *Eleuthes*, is near nine hundred miles in extent from east to west. It was in this region, towards the forty-fifth degree of north latitude, that the city of *Karakun*, the seat of the empire of Zinghis-kan, and of that of his successors, was situated.

These people live under tents along the banks of the rivers which water their country; the most considerable of which are the Kerlon, Toula, Touy and the Selingue; their banks are well inhabited, and they flow through extensive plains, covered with rich pastures; their waters are wholesome, and abound with excellent fish, particularly trout. The Kerlon runs from west to east, and falls into the lake Koulon-nor, the waters of which discharge themselves into the river Saghalien by that of Ergone. The Kerlon is not deep; being in almost every part fordable: it does not extend sixty feet in breadth, but its banks afford the best pastures in Tartary. On the northern side of it are the ruins of a large city, built by the Mogul successors of the famous Coblai-kan; this city appears to have been

square, and about two leagues in circumference; its foundations, some pieces of the walls, and two pyramids, half in ruins, still subsist; it was called *Parabotun*, or *The City of the Tyger*.

The river Toula runs from east to west, and is broader, deeper and more rapid than the Kerlon; its banks are surrounded with woods and beautiful meadows, and the mountains which hang over it on the northern side are covered with forests of aged firs. This river, after having received the waters of the Selingue, loses itself in the lake of Pai-cal, the largest in all Tartary. This lake is in the territories of the Muscovites, and even the Selingue does not entirely belong to the Kalkas; for the Russians are masters of the lower part of the river, near which they have built a small city, called Selingeskoi. The water of the Touy is pure and wholesome; it waters plains as fertile as the Toula, and after having traversed several very extensive cantons, suddenly loses itself in the bosom of the earth.

The vast desert which the Chinese call *Chamo*, and the Tartars *Cobi*, occupies almost all the southern part of the country of the Kalkas. This desert is estimated to be more than three hundred miles in length from east to west, and almost the same in breadth from north to south, and even more towards the western part; it presents nothing but immense plains of sand, interrupted here and there by some little hills, on which are seen a few bushes, but not a single tree. This desert is in general dry, and destitute of pasturage and water of every kind, except a small number of pools in which the rain is collected, and a few bad wells, that are some-

times to be met with. Its situation is very high; the cold here, on that account, is severe, and continues very long. The great quantity of salt-petre with which the sand is impregnated greatly contributes to this temperature, and on digging only a few feet below the surface, the earth may be found frozen in every season of the year.

The neighbouring Tartars, when they traverse these sands, generally make use of camels, because these animals require little food, and can live without water for several days.

In 1688 a war was carried on by the king of the Eleuthes against the Kalkas, which almost destroyed the whole nation. To avoid the pursuit of a superior enemy, they sought the assistance of the Chinese arms, and offered to submit to the empire. Kang-hi undertook their defence, conquered the king of the Eleuthes, and retained the Kalka Tartars under his dominion, after having conferred upon their princes different titles of honour.

The Kalkas have among them one of those grand lamas called *bou-touctou*; he is lodged under a large tent, and shews himself to the public, lying on a kind of altar, where he receives with the greatest indifference the adoration of the Tartar tribes.

He salutes no one, not even the princes, but receives homage from them with the dignity of a god. The infatuation of the Tartars, and their stupid veneration for this lama, occasion a prodigious concourse of strangers at Iben-Pira, where he resides. Bonzes from China, Indostan, Pegu, and many other far more distant countries may be seen there: and the great number of tents

that are erected around his, form a kind of city, or fair, to which Muscovite merchants sometimes go to traffic.

This *hou-touctou* is however but a lama of the second order ; for a lama who resides on the river *Lasa* in Thibet is acknowledged his superior ; and is generally considered as the high-priest and supreme chief of the Tartar religion.

THE ORTOUS.

The country of the Ortous, who inhabit to the north of the great wall, and to the west of the Moguls properly so called, is three hundred and thirty miles in extent from east to west, and seventy from south to north. These people are divided into six standards, comprehending one hundred and sixty six companies, each composed of an hundred and fifty heads of families. The Ortous are of a free disposition, extremely lively, and seldom subject to melancholy, on which account they have been called the French of Tartary.

The emperor *Kang-hi*, in the course of his expedition against the *Eleuthes* in 1696, made some stay among the *Ortous*, of whom he gave the following account in a letter which he wrote to the prince, his son, who had remained at Pe-kin : “ Hitherto,” says he, “ I had no just idea of the Ortous : they are a very “ polite nation, and have lost nothing of the ancient “ manners of the true Moguls. All their princes live “ in perfect union one with another, and know not “ the difference of *mine* and *thine*. A robber is never “ heard of among them, although they take no pre- “ cautions to guard their camels and horses : if by “ chance one of these animals should stray, the person “ who finds it takes proper care of it until he discovers

“ the owner, and restores it to him without accepting
“ the least gratuity. The Ortous are intelligent in
“ every thing, especially in the manner of rearing cat-
“ tle. The greater part of their horses are mild and
“ tractable. The Tchahar, who live to the north of the
“ Ortous, are celebrated for breeding them with care
“ and success ; I believe, however, the Ortous surpass
“ them in that respect , but, notwithstanding this ad-
“ vantage, they are scarcely so rich as the rest of the
“ Moguls. They handle the bow very ungracefully, and
“ in general acquit themselves badly in all exercises of
“ this kind ; but their bows are remarkably strong,
“ and they hit a mark with wonderful address. The
“ air of this country is exceedingly wholesome, the
“ waters are excellent, and the provisions here have an
“ exquisite taste.”

TARTARS OF KOKONOR.

These Tartars, who are Eleuthes or *Kalmoucks* by nation, and who are at present subjects of the emperor, occupy an extensive country to the west of China and the province of Chen-si, from which they are separated by lofty mountains. They take their name from a lake in this country, called in their language *Kokonol*, or *Kokonor*, and which is one of the largest in Tartary. They are subject to eight princes, each independent of the other, and all of the race of the kan of the Eleuthes Tartars.

These people derive their principal riches from the gold which is found mixed with the sand of their rivers and above all with that of Altang-kol, or the Golden River, which furnishes in gold dust the principal revenue of the princes of Kokonor, whose vassals during summer are employed in collecting it. A man during the

four months employed in searching for this gold, may collect, on an average, ten ounces, and even more of it, according to his activity and address. The whole process of this labour is very simple: the men carry the sand from the bottom of the river, wash it a little, and, retaining what appears to be gold, throw away the rest; that which is retained is afterwards melted in crucibles, and the gold is reckoned to be exceedingly fine; the Tartars however sell it for only six times its weight in silver. Abundance of gold is also found in several other rivers which water the neighbouring states of the grand lama, and great quantities of it are transported to China.

Another principal article of the trade of Kokonor is a kind of napped woollen stuff, called *pou-lou*, manufactured by these Tartars, who have the art of dying it of different colours; long dresses are made of it in the country, and it is generally used at Pe-kin for covering seats. The Hoang-ho, or the Yellow River, has its source in this corner of Tartary.

Besides the above, the Chinese Empire was extended in Tartary by the conquest of the kingdom of the Eleuthes in 1759, by the arms of the present emperor KIEN-LONG. The whole nation of the Eleuthes, known in Europe and Russia by the name of *Kalmoucks*, may be divided into three branches, all proceeding from the same stem. One of these are the Tartars of Kokonor, of whom we have already spoken; but the most westerly and at present the most powerful and numerous, occupy the country contained between the Caspian sea, Muscovy, Samarcand, and Casghar, which extends eastward as far as a vast chain of mountains, supposed

to be a continuation of Caucasus. Annually during winter these Tartars encamp on the shore of the Caspian Sea, near the village of Astracan, where they carry on a considerable trade. The third division inhabits to the east, from the chain of mountains before mentioned, as far as another chain of lofty mountains, the most considerable of which are called Altai: many large rivers have their sources in this mountain, the principal of which are the Oby and Irtis. The country which these people inhabit is very extensive, bordering on the north with Muscovy, and on the south with the territories of the Usbec Tartars: these are the people whom Kien-long has obliged to submit to the Chinese government.

We shall not enter into a detail of the origin, progress, and various events of that war; but content ourselves with mentioning the result of that conquest, and describing the new-territory procured by it to the Chinese Empire, as well as the revenue arising from it.

Besides the country which properly formed the kingdom of the Eleuthes, this state possessed several other considerable territories, which have in like manner yielded to the conqueror: among this number are Little Boukaria and the cities of Casghar and Yerguen, with all their dependencies. The following information respecting this country is drawn from the letter in which the Chinese general gave an account of his expedition to the emperor.

The general informs the emperor, that “besides the principal cities of the Mahometan canton, HASHAR and JERKIM, they had taken seventeen cities, great and small; and sixteen thousand villages and hamlets; and

that in all the district of Hasnar there were about fifty or sixty thousand families."

Hasnar is situated a little to the south-east of Pe-kin, and distant from *Sou-tcheou*, a city of Chen-fi, the western-most of China, about six thousand *lys*, or eighteen miles. It is something more than thirty miles in circumference; but its population is not proportionable to its extent: it containing, according to the account taken by the Chinese general, no more than two thousand five hundred families. To the east of Hasnar are Oucheï and Akfou, and between Hasnar and Akfou, there are three cities and two large villages: the number of inhabitants in these cities and villages amount in all to about six thousand families.

Westward from Hasnar lies *Antchien*, between which there are three cities, and two considerable villages; containing together about two thousand two hundred families. Hasnar is to the north of Jerkim, and between them lie two cities and two villages, which together contain nearly four thousand four hundred families.

When *Kaldan-Tsereng*, the last king of the Eleuthes, reigned over these Mahometans, the tribute which the people of Hasnar were obliged to pay him amounted to 6700 *tenke*, or 2010*l.* sterling; this prince received also, by way of tribute for the territories dependent on this city, 40,898 *pathma* of grain, or 1940410 Chinese bushels, 1463 *tcharak* of cotton, or 14630 Chinese pounds, and 365 *tcharak* of saffron, or 3650 pounds.

Besides what we have mentioned he received also a tribute from the *Cosacks* and the *Thcokobaches*. These two nations were obliged to pay annually the sum of

26000 *tenke*, or 7800l: one year to be furnished by the *Cosacks*; the next by the *Tchokobaches*. The body of merchants, and those who deal in cattle, provisions, and other things of the same kind, paid a separate tribute of 20000 *tenke*, or 6000l. per annum; they were besides obliged to furnish four pieces of tapestry, four pieces of velvet, twenty-six pieces of plush and other stuffs, and the same number of pieces of felt, which the lamas and Muscovites use for their head-dresses.

Besides the usual taxes which the Eleuthes paid in common with others, every ten families among them were obliged to furnish ten ounces of gold: those who had gardens or vineyards were obliged to furnish dried raisins, to the quantity of a thousand pounds for every seven gardens or vineyards.

Those who properly composed the body of merchants paid every year, separately and independent of other tribute, five hundred pounds of red copper; those who carried on trade with *Ouentoustan* (Indostan) or in Muscovy, had to pay on their return a tenth of their profit. With regard to foreign merchants who came to traffic at Hahar, they paid only a twentieth part of their grain; such was the usage which the Chinese general found established here. It seldom, however, happened that all these taxes were well paid. The general farther informed the emperor that the inhabitants were fewer in number and much poorer than they were in the time of *Kaldan-Tsereng*, and that, owing to the misfortunes of the war, they were become just objects of pity. He further states the soil of this country as far from being rich: in good years pro-

ducing seven or eight returns : in common years, only five ; and in bad years, three at most.

OTHER TRIBES SUBJECTED TO THE CHINESE GOVERNMENT.

To the preceding subjects of the Chinese Empire we must still add, the *Si-fans*, the nation of the *Lo-los*, and the *Miao-tse* mountaineers.

SI-FANS.

The *Si-fans*, or *Tou-fans*, dwell to the west of China and the provinces of *Chen-si* and *Se-tchuen*. Their country is a continued ridge of mountains, enclosed by the rivers *Hoang-ho* on the north, *Ya-long* on the west, and *Yang-tse-kiang* on the east, between the thirtieth and thirty-fifth degrees of north latitude.

The *Si-fans* are divided into two kinds of people ; the one are called by the Chinese *Black Si-fans*, the other *Yellow*—names given them, not from a difference of colour in their persons, but from the different colours of their tents. The black are the most clownish and wretched : living in small bodies, and governed by petty chiefs, depending upon a greater.

The *Yellow Si-fans* are subject to families, the oldest of which becomes a lama, and assumes the yellow dress. These lama-princes have the power of trying causes, and punishing criminals ; but their government is by no means burthensome ; *and provided that certain honors are paid them, and they receive punctually the dues of the god Fo*, which amounts to very little, they molest none of their subjects. The greater part of the *Si-fans* live in tents ; but some of them have houses built of earth and brick. Their habitations are not contiguous ;

forming at most but small hamlets, consisting of five or six families. They feed a number of flocks, and want none of the necessaries of life. The principal article of their trade is rhubarb, which their country produces in abundance. Their horses are small; but well shape', lively and robust.

These people are of a noble and independent spirit, and it is with reluctance that they acknowledge the superiority of the Chinese government, to which they have been subjected: if summoned by the mandarins, they rarely appear; but the government, for political reasons, winks at this contempt, and fearing to use force, endeavours to keep these intractable subjects under by mildness and moderation: it would, indeed, be difficult to employ rigorous means, in order to reduce them to obedience, as their wild and frightful mountains, the tops of which are always covered with snow, would afford them places of shelter, from which they could never be driven by force.

The customs of these mountaineers are totally different from those of the Chinese. All their religion consists in their adoration of the god *Fo*, to whom their attachment is great, and their superstitious veneration extends even to his ministers, on whom they have considered it as their duty to confer supreme power, and the government of the nation.

Some of their rivers wash down gold mixed with their sands: they form it into vases and small statues, of which they often make offerings to their idol; it even appears that the use of gold is very ancient among them; for Chinese books relate, that under one of the emperors of the dynasty of *Han*, an officer having been

sent to them to complain of the ravages committed by some of their chiefs, they endeavoured to appease him by making him a present of a piece of gold plate, which the officer refused, telling the *Si-fans*, that “rice served up in golden dishes was to him insipid food.”

These people have lost much of their ancient splendour. At present they are confined in a wild country, where they have not a single city, but they enjoyed formerly an extensive dominion, and formed a powerful and formidable empire, the chiefs of which often gave great uneasiness to the Chinese emperors. They were then in possession of several tracts of land toward the east, which at present make part of the provinces of *Se-tcheun* and *Chen-si*; they even at one period extended their conquests to China, and rendered themselves masters of several cities of the second class, of which they formed four principal governments: in the west, they seized upon all the countries which lie beyond the river *Ta-long*, and reach as far as the boundaries of *Cachemir*; but intestine divisions insensibly weakened this great monarchy, and at length brought it to ruin, according to the Chinese annals about the year 1227: since that time, the *Si-fans* have retired to their native mountains, where, from being a conquering and polished people, they have again sunk in a great degree into their original barbarity.

LO-LOS.

The *Lo-los* are dispersed throughout the province of *Yun-nan*, and compose a particular people, distinct from the Chinese. They were formerly governed by their own sovereigns; but they submitted to the emperor of China, on condition of having the seals, and enjoying

for ever all the honors of Chinese mandarins. The emperor on his part stipulated that they should be dependent on the governors of the province in civil affairs, in the same manner as Chinese mandarins of equal rank ; that they should receive from him the investiture of all their lands ; in which, however, they were to exercise no jurisdiction without his consent : the emperor engaging on his part to invest none but the nearest heirs of each family.

The *Lo-los* are in general well made, and inured to labour. They have a particular language of their own, and a manner of writing similar to that of the bonzes of Pegu and Ava. These *cunning priests* having insinuated themselves into the favour of the richest and most powerful of the *Lo-los*, introduced among them the worship and religious ceremonies of their country ; they have even induced them to build large temples, the architecture of which is entirely different from that of the Chinese.

The princes of the *Lo-los* are absolute masters of their subjects, and have the right of punishing them even by death, without waiting for the answer of the viceroy, and there are no despots more readily obeyed by their slaves, than these lords by their subjects.

These princes have a number of officers attached to their personal service ; and they appoint the commanders to all the troops which they have under their inspection ; this army, which is a kind of militia, is composed of cavalry and infantry, armed with bows and lances, and sometimes musquets. The iron and copper-mines contained in the bowels of their mountains, enable them to make their own armour. These moun-

tains are said also to abound with mines of gold and silver.

The dress of the Lo-los consists of plain drawers; a vest of cotton, which hangs down to their knees, and a straw hat; their legs are entirely bare, and they wear only sandals: Their princes dress after the Tartar fashion, and generally use silk-stuffs.

The women have a long robe, which covers their whole body down to their feet; above which they tie a small cloak that reaches no farther than the girdle. In this dress they appear on horseback at marriage ceremonies, or when they pay visits, accompanied by the females in their train, also on horseback, and by their several domestics.

MIAO-TSE MOUNTAINEERS.

Under the name of *Miao-tsé* are comprehended several tribes differing from each other only by some particular customs. They are dispersed through the provinces of *Se-tchuen*, *Koei-tcheou*, *Hou-quang*, *Quang-si*, and on the frontiers of the province of *Quang-tong*. From their mountains they formerly made incursions into the flat, open country, although the Chinese built castles and fortresses in several places, and furnished them with numerous garrisons for the purpose of restraining them. They were for a long time contented with putting a stop to their ravages, without declaring war against them; and when they committed any acts of hostility, they thought it sufficient to drive them back to their mountains, without attempting to force them from their places of retreat.

The *Miao-tse* lived under the government of princes, who possessed the same authority over them as those

of the *Lo-los* have over their subjects : they supported a household, and a regular militia, and had under them several petty feudatory lords, who were obliged to levy troops for them whenever they received orders.

The usual arms of the *Miao-tse* are bows and half-pikes. Their horses are much esteemed by the Chinese, and sell for an excessive price, on account of the nimbleness and agility with which they climb the mountains. When they chose officers from amongst themselves the candidates were obliged to ride full speed down the steepest declivities, and to clear at one leap wide ditches in which large fires are kindled.

The *Miao-tse*, who inhabit the province of *Koei-tcheou*, towards *Liping-fou*, have houses built of brick, but of only one story, and in the lower part, they keep their horses, oxen, cows, sheep and hogs. These *Miao-tse* are collected into villages, and live in great harmony with one another. They cultivate the earth, make a coarse sort of muslin, and manufacture a kind of carpets, which are good and well woven, and which serve to cover them during the night. The Chinese, who keep up a correspondence with these *Miao-tse*, purchase the timber of their forests, which they cut down in their mountains, and deliver to the buyer by rolling it into the river that traverses their country. When the purchaser receives it, he makes floats of it and carries it off, after having left the price, which consists of a certain number of cows, oxen and buffaloes. The *Miao-tse* employ the skins of these animals for making breast-plates, which they cover with thin plates of steel or copper : these breast-plates are heavy, but exceedingly strong. The ordinary dress of the *Miao-tse* consists of a pair of

drawers, and a kind of jacket which covers over their breast.

Those who are dispersed in that part of *Hou-quang* nearest to the provinces of *Quang-ton* and *Quang-si*, though they seemed to acknowledge the jurisdiction of the Chinese mandarins, were in reality for a long time independent. They go bare-footed, and by being accustomed to running among their mountains, they climb the steepest rocks, and walk over the roughest ground, without feeling the least inconvenience.

The head-dress of their women is very singular. They place transversely upon their heads, a small piece of board, of about a foot in length, and five or six inches in breadth; over this they spread their hair, and fix it to the wood by means of wax. The *Miao-tse* women consider this as an elegant head-dress, and do not seem to perceive the restraint to which it subjects them; for they cannot lie down unless they place something to support their necks; and they are under the necessity of turning their heads every moment when they walk, to avoid the bushes with which their country is covered. The difficulty is still greater when they comb their hair, which is three or four times in a year; on these occasions they are obliged to remain whole hours before a large fire to melt the wax: after they have cleaned their hair, they again dress it in the same manner. This kind of hair bonnet is however used only by the young females, for those who are advanced in life pay less attention to dress, and are contented with only turning their hair up and tying it in a knot on the top of their heads. Those *Miao-tse* who live towards the middle, and southern part of the province

of Koei-tcheou, are subject to the mandarins of the province, and make a part of the Chinese people, whose customs they have in general adopted; a particular head-dress, different from the cap commonly worn by the Chinese, being the only mark of distinction which they have preserved. Others are governed by hereditary mandarins, who are considered as naturalized, although Chinese by extraction, being descended from subaltern officers of the army of *Hong-you*, on whom, as a reward for their services, the government of a certain number of villages taken from the *Miao-tse* was conferred. These petty princes, or mandarins, judge in the first instance, the causes of their vassals, whom they have a right of punishing, but not capitally. An appeal however may be carried immediately from their tribunal to that of the *Tchi-fou*, or governor of a city of the first class, who may reverse the sentence, or stay the proceedings.

According to the accounts of the Chinese the whole *Miao-tse* nation are a restless and barbarous people---men without faith or probity, and above all, notorious plunderers; but Father Regis and the other missionaries who made a map of their country, do not give them the same character.---They on the contrary declare, that they found them an active, laborious and obliging people, and remarkably honest and punctual in restoring whatever effects they had entrusted to their care.

These formidable mountaineers, who may be said to have enjoyed liberty and independence for two thousand years have been at length completely subjected. This event must, in the judgment of the Chinese, form one of the most memorable epochas in their history;

and the name of KIEN-LONG will no doubt be ranked by them among their most celebrated emperors : his active genius, fruitful in resources, and firm and persevering in its plans, brought about this important revolution. The most powerful and intractable of the *Miao-tse* had formed on the frontiers of Se-tchuen and Koei-tcheou, two petty states ; one of which was called the Greater Kin-tcheouen ; the other, the Lefs.— Each of these states was governed by a distinct prince. About 1752, the *Miao-tse* having made some devastations in the territories of the empire, an army was sent against them. But the general was defeated, and his head cut off. His successor, more artful, entered into a treaty with them, and caused rich presents to be distributed among them, with which they retired to their mountains. Care was taken to inform the emperor that the *Miao-tse* had returned to their duty ; had laid down their arms, and acknowledged his authority. However, a few years after hostilities commenced again on the part of the *Miao-tse*. The emperor, highly incensed, formed a resolution of extirpating these turbulent subjects, and accordingly sent another army against them, divided into three bodies, each consisting of forty thousand men, ordering the commander in chief, general *Ouen-fou*, to climb their frightful mountains. The enemy, to allure him with the greater confidence, made but a faint resistance in the first defile. But the Chinese general having made his way through it, found himself in a narrow pass, where he had nothing before him but other steep rocks ; the *Miao-tse* then shewed themselves in great force, blocked up every passage, and when the Chinese were almost exhausted by famine,

attacked them sword in hand, and did not suffer a single man to escape. It was not known until several years after in what manner they had treated general *Ouen-fou*. The two other generals, who did not support him, were punished; one being strangled, and the other sent into banishment.

The emperor at length appointed *Akoui* generalissimo of all his forces. He was a man of great coolness and of unshaken constancy, whom nothing could discourage, and who was not afraid of disobliging the emperor, should the good of the service require him to pursue any plan contrary to his inclination. *Akoui* penetrated into the mountains by the same rout as his predecessor; but took care to occupy all the neighbouring rocks, and to preserve a retreat. This first display of ability let the *Miao-tse* know what kind of general they had to encounter. *Akoui* acted with the greatest caution: he never retreated; each step he advanced was so much ground lost to the enemy. And by persisting resolutely in following the cautious plan of operation he had laid down, he at length accomplished his design, and subdued these mountaineers, after having driven them into their inmost retreats. One of the *Miao-tse* princes perished in the course of the war: the other was taken and conducted to Peking, with his whole family, and the war ceased in 1776§.

The *Miao-tse*, in defence of their liberty and country, did every thing that could be expected from human valour; their women fought with the most obstinate

§ Those desirous of fuller information respecting this war are referred to the XI. Vol. of The General History of China, page 588, and New Memoirs of China, Vol. V.

fury ; of which the following anecdote, related of one of these female patriots, is a sufficient proof: “ Force
 “ and stratagem had been employed for two months to
 “ get possession of a small fort built on a very high rock ;
 “ but without success. One morning, at day-break,
 “ some of the soldiers on guard, being alarmed by a
 “ noise like that of a person stepping with great caution,
 “ approached softly, when they thought they perceived
 “ something in motion. Two or three of the nim-
 “ blest, by the help of cramp-irons fixed to their shoes,
 “ scrambled up the rock a little way on that side whence
 “ the noise seemed to proceed, when they discovered a
 “ woman, who was drawing water. They immediately
 “ seized her, and asked who composed the garrison
 “ that for a long time had made such an obstinate re-
 “ sistance in the fort.—*I, said she, I alone ; but being in*
 “ *want of water, I came hither to fetch some, without ex-*
 “ *pecting to meet you.* She then discovered to them a
 “ secret path, by which they were conducted into the
 “ fort where she had remained alone, and of which she
 “ had been the whole defence ; sometimes firing her
 “ musquet, at others tearing off fragments from the
 “ rock, which she rolled down on the soldiers who in
 “ vain attempted to climb it.”

GENERAL DESCRIPTION
OF THE STATES
TRIBUTARY TO CHINA.

KINGDOM OF COREA.

COREA, called by the Chinese *Kao-li* and by the Mantchew Tartars *Sol-bo*, is a large peninsula, extended between China and Japan, bounded on the north by Chinese Tartary, on the east by the ocean and isles of Japan, on the south by the ocean, and on the west by the gulph and province of *Leao-tong*. This kingdom is reckoned to be six hundred miles from north to south, and three hundred from east to west. All access to it by sea is dangerous and difficult, from the great number of shoals which surround its coasts. Its least distance from Japan is only twenty-five leagues.

The origin of the Koreans is very obscure: it appears that the country was at first inhabited by different tribes, the principal of which were the *Me*, *Kio-kiculi* and the *Hans*; the last subdivided into three hordes—the *Mahan*, *Pien-han*, and *Chin-han*. These inhabitants of Corea at first composed several states, such as that of *Tchaossien* and that of *Kao-li*: but, in process of time, they became united under the same government, and formed one kingdom called *Kao-li*.

This kingdom is governed by a sovereign, who exercises absolute authority over his subjects, though he himself is a vassal and tributary of the emperor of China. As soon as this prince dies, the emperor deposes to his son two mandarins, to confer upon him the title of *koué-vang* ; or *king*. When the king of Corea has no immediate heir, or is afraid that the succession may occasion disturbance after his death, he appoints his heir, and solicits the emperor to confirm his nomination. The prince receives on his knees the investiture of his states, and pays the emperor's envoys the sum of eight hundred taëls, besides distributing other customary presents. The minister of Corea then repairs to Peking, to prostrate himself before the emperor, and present him the tribute ; and such is the strictness of the Chinese court, that the princess who has espoused the king, cannot assume the title of queen until she has received it from the emperor.

The Japanese conquered this kingdom about the end of the sixteenth century ; but the Coreans, assisted by the Tartars, who had subdued China, drove them again from the country. After the Coreans became tributaries to the Chinese, and of consequence to the Tartar government, an attempt was made to compel them to shave their heads, and to adopt the Tartar dress. This innovation occasioned a general revolt throughout all Corea, which was at length appeased by the prudent care of the reigning family.

We are as yet little acquainted with the interior of this kingdom, but we know that it is divided into eight provinces, containing forty districts, thirty-three cities of the first, fifty-eight of the second, and seventy of the

third class. *King-kitao*, situated in the province of *King-ki*, is the capital of the whole kingdom, and the ordinary residence of the sovereign, who is master of all the wealth of his subjects, which he inherits after their death.

The Coreans are well made, ingenious, brave, and tractable ; fond of dancing and music, and they apply with ardour and honour, in a particular manner, to the sciences. Their learned men are distinguished by two plumes of feathers in their caps, and are treated with a considerable portion of respect.

The Northern Coreans, who are more robust than those of the south, have a taste for arms, and are good soldiers ; when in battle they use cross-bows and very long sabres.

The practice of the Coreans, with respect to the dead, is, not to inter them until three years after their decease ; their affection to their parents seems very strong, for they wear mourning for a father or mother three years. At the ceremony of interment they place around the tomb the chariot, horses, and clothes of the deceased, and whatever else he shewed a fondness for when alive ; all these they leave to be taken by those who have assisted at the funeral.

These Coreans have borrowed their mode of building, writing, dress, religious worship, ceremonies, belief of the transmigration of souls, and the greater part of their customs, from the Chinese. But their women have more liberty of appearing in public with the other sex. They differ from the Chinese in their marriage ceremonies very particularly, for in China, fathers and mothers often marry their children without

their consent, and even without their knowledge; in the kingdom of Corea, the parties choose for themselves, and do not regard the inclination of their parents, or ever suffer them to throw any obstacles in the way of their union. The buildings of Corea in the country are generally of mud, but in the cities chiefly of brick; the walls of the cities are entirely in the Chinese mode.

The principal productions of Corea are wheat, rice, and ginseng; gold, silver, iron, fossil salt, castor, fable's skins, and a yellow varnish, the splendour of which is almost equal to gilding: the tree from which this gum distils has a great resemblance to the palm tree.

The principal manufacture of Corea is paper, of which China imports every year a considerable quantity. It is made of cotton, is as strong as cloth, and those who write on it make use of a small hair brush or pencil: before it can be written on with pens, it must be washed over with allum water; for without this precaution it will not bear the ink. It is with this paper that the tribute due to the emperor is in part paid. The Chinese purchase it for filling up the squares of their fast windows, because, when it is oiled, it resists the wind and rain much better than theirs; it is also used by the Chinese as wrapping paper; their tailors also rub it between their hands until it becomes soft and flexible, and they often employ it in lining clothes, instead of calico.—The Coreans also manufacture small brushes for painting, which are highly esteemed in China.

The sea coasts of Corea abound with a variety of fish, and to the north-east numbers of whales are found,

some of which are said to have been seen with the harpoons of the French and Dutch ; if so, they must have escaped from the north of Europe.

KINGDOM OF TONG-KING.

This kingdom extends between the 17th and 23d degrees of north latitude. It is bounded on the north by the Chinese provinces of Yun-nan and Quang-si, on the east by the provinces of Canton and the sea, on the south by the sea and Cochin-china, and on the west by the country of Laos. Tong-king and Cochin-china formerly composed one of the most extensive provinces of China, called *Ngan-nan*, or *The Southern Repose*. It appears that about three hundred years before the Christian æra, these countries were uncultivated, and inhabited by savages, who had neither books nor characters ; but in less than a century afterwards they began to assume a new appearance. *Ki-hohang-ti*, emperor of China, having newly conquered them, assembled upwards of five hundred thousand persons from different parts of his empire, and sent them into the southern extremities of the provinces of Quang-si, Can-ton, Tong-king, and Cochin-china. The arrival of so numerous a colony filled this country with Chinese families, who gradually introduced the characters, government, and religion of the Chinese.

But the Tonquinese, about fifty years before the Christian æra, leagued themselves with the people of Cochin-china, and united their forces to shake off the Chinese yoke. Two Tonquinese ladies, who were sisters, put themselves at the head of the revolted troops : they possessed all those charms calculated to inspire their followers with the strongest enthusiasm, and all those war-

like qualities necessary to form the heroine. They ordered the frontier towns and posts to be fortified, disciplined a numerous army, and in the most endearing manner animated the soldiers to defend their country. *May-ven*, the general, who was sent against them with a formidable army, stood in need of all his courage and talents. Every step was resolutely disputed with him; and he could not advance but by gaining fresh battles. In every action, the two heroines displayed equal judgment and bravery; but they at length fell, with their arms in their hands, in a bloody battle, fought near the lake *Sy-hou*. The Tonquinese troops were cut to pieces, and *Tong-king* was subdued. The Chinese general, to commemorate his victory, caused two brazen pillars to be erected on the boundaries that separate *Tong-king* from the province of *Quang-si*. They still remain, and have the following inscription: *When these pillars shall be destroyed, Tong-king will perish*. The Tonquinese at present consider this inscription as a prophecy, and these columns as monuments to which the destiny of their kingdom is inseparably attached: they therefore take the greatest care to preserve them.

Few countries have been subjected to more revolutions than *Tong-king*: sometimes quietly submitting to the Chinese authority; sometimes abandoned to revolt, and ruled by usurpers eagerly bent on destroying one another; sometimes torn by intestine or foreign wars; sometimes humbled; and, at others, giving laws to its neighbours; for several centuries it seems to have been particularly exposed to political convulsions.

China, wearied of the wars which she had supported, and harraressed by the restless and turbulent disposition

of a people so excessively jealous of their liberty, abandoned the project of enslaving the Tonquinese, and consented that it should be governed by its own kings, provided they acknowledged themselves her tributaries. This was agreed to ; and it is said, that the first tribute which the Tonquinese paid, consisted in three statues of gold, and as many of silver, which they engaged to send every seven years to the emperor.

The throne of *Tong-king* was for two hundred and twenty-two years occupied by eight princes of a family called *Ly* ; but in 1230, this family becoming extinct, the sovereign authority passed to the family of *Tchin*, which likewise became extinct in 1406. The emperor of China, *Tong-lo* then again reduced *Tong-king* into a Chinese province, and appointed a governor-general and officers for all the departments of war, commerce, justice, &c. A map of *Tong-king*, a list of its inhabitants, and an inventory of the principal effects found in it, were carried to court, and presented to the emperor. According to these accounts, the number of inhabitants amounted to three millions one hundred and twenty thousand families. There were also found in *Tong-king* two hundred and thirty-five thousand nine hundred oxen, horses, and elephants ; thirteen millions six hundred thousand *tan* of rice (a *tan* weighing an hundred and twenty Chinese pounds) eight thousand six hundred and seventy barks, and two millions five hundred and thirty-nine thousand eight hundred pieces of armour.

That part of *Tong-king* where the emperor had neglected to place strong garrisons, soon gave new proofs of its love of freedom : the people again took up arms ;

and an able officer, named *Lyli*, put himself at the head of the Tonquinese. After a great number of battles, the success of which was various, *Lyli* undertook to persuade the emperor, that one *Tchin-hao* was a branch of the royal family of *Tchin*. *Tchin-hao* was proclaimed king; and the Chinese troops were ordered to evacuate Tong-king. *Lyli* was now the absolute master of Tong-king; and *Tchin-hao*, who was but the shadow of a king, dying without issue in 1428, the emperor declared *Lyli* the hereditary governor, and received his deputies, presents, and a solemn act, by which he acknowledged himself a tributary and vassal of the empire. His son, who succeeded him, obtained the title of king.

This family enjoyed the throne until the beginning of the sixteenth century, when an ambitious individual had the boldness to declare himself a descendant from the royal family of *Tchin*: the Tonquinese rose in his behalf, the reigning prince was assassinated, and the usurper assumed the sovereign authority. Another revolution quickly followed: a grandee, named *Mo-teng-yong*, raised a force, attacked the usurper, and entirely defeated his army, and, in concert with other grandees of the state caused Li-ning, the nephew of the assassinated prince, to be proclaimed king.

The new king carried his gratitude for this signal act of friendship too far: he granted *Mo-teng-yong* unlimited and absolute authority in the government of the state. And the minister, elated by this excess of power, conceived the design of becoming sovereign: the design conceived in secret was soon openly avowed, he dropped the mask, assumed the title of prince, and took the

sovereignty into his own hands. The weak king, accompanied by his mother, retired to the western part of Tong-king, and secured himself by fortifications while all the eastern part submitted to the authority of the usurper. The lawful sovereign sent deputies to the court of China : but *Mo-teng-yong* placed spies on the frontiers, by whose activity and intrigues the deputies of *Li-ning* were arrested on the way, and some of them put to death.

In 1537, one of *Li-ning*'s deputies had the good fortune to reach court : and the emperor learned from the petition of the prince, all the events that had happened in Tong-king : he immediately ordered some of the nobility to repair to the frontiers, and to enquire into the cause of these disturbances, and the present posture of affairs in Tong-king.

Mo-teng-yong also sent deputies to the emperor, and spared no pains to procure protectors at court. His address had the success he wished ; and he found such powerful friends, that they prevailed on the emperor to refer for examination the proposals he had made, and to treat him with mildness.

The Chinese commissioners arrived at the frontiers of Tong-king in 1540. *Mo-teng-yong* sent to them one of his own sons, accompanied by forty-two principal mandarins, who presented an act by which *Mo-teng-yong* and his son submitted to the authority of the emperor, and declared themselves his faithful subjects. The commissioners made known the rescript of his Majesty, which granted them a free pardon, and the power of retaining the states of which they are in actual possession, on condition of paying a certain tribute every

three years. The rescript ordered, that Tong-king should no longer bear the title of a kingdom ; but that of an hereditary lordship, dependent on the emperor. The title of hereditary lord of Tong-king was granted to *Mo-teng-yong*, and his son, together with a silver seal; and the same honours were decreed to prince *Li-ning* for those estates which he possessed. *Mo-teng-yong* died in 1542, and was succeeded by his grandson, who obtained a patent as governor and hereditary lord of Tong-king : but, after the death of *Mo-teng-yong*, a dissension arose in the family of *Mo* ; his states were divided among several chiefs, who waged such bloody wars, and weakened each other so much, that in 1577 this family entirely lost its power.

The family of *Ly* was much more successful. The chief of this family attacked, in 1591, the most powerful lord of *Mo*, defeated him in a battle, retook the capital of Tong-king, and re-entered into those important places which had been usurped from them in 1597. This prince found himself master of the kingdom, paid his tribute to the emperor, presented a statue of gold, and received his patent, as hereditary governor. The lords of *Mo* were now obliged to seek an asylum on the frontiers of the Chinese provinces of Yun-nan, Quang-si and Quang-tong ; being reduced to the necessity of giving up all their possessions except the city of Hoa-ping and the territories belonging to it : at the court of the emperor, they however enjoyed the same rank as those of *Ly*.

The family of *Ly* still possesses the throne, and has supported itself with genuine dignity ; so much so, that the Court of Ceremonies, in 1666, represented to the

emperor *Kang-hi*, that the family of *Ly* was worthy of his favour. In 1683 the emperor *Kang-hi* sent a nobleman to the court of *Tong-king*, with a diploma, declaring prince *Ly-ouei-tching* king : to this diploma the emperor added some lines, written by his own hand, expressive of his approbation of the prince's conduct. In 1725, the emperor *Tong-tching*, son of *Kang-hi*, paid the same compliment to his successor king *Ly-ouei-tao*.

Tong-king is divided into eight provinces, each having its own governor, and magistrates ; but an appeal lies from their sentence to a court consisting of an hundred counsellors of state. This court is appointed to determine finally on appeals from every part of the kingdom ; they are a separate body from the thirty-two members of the royal council, who attend the king in all his public audiences. Though the monarchy of this country is hereditary in a family, the eldest does not always succeed to the throne ; for the king appoints for his successor such of his sons as he thinks proper, subject to the approbation of the emperor of China. The brothers of the prince are confined in the palace, and suffered to go out only four times in a year : when they are allowed six days for hunting or walking. The military of *Tong-king* consists of about twenty-two thousand soldiers ; twenty thousand of which are stationed on the frontiers, the rest are the king's guard ; besides these there are fifty war elephants. On all the rivers of the kingdom, where there is any probability that an enemy might make an invasion, there are kept a number of large galleys and galliots, in which the sailors row standing, with their faces turned towards the prow,

where the captain regulates their motions by a small rod which he holds in his hand.

The people of Tong-king, in general, are strong and well made; their disposition free, generous and open, they are lavish in their public expences, and fond of show, especially in feasts, marriages, and funerals.

The Tonquinese are of an olive colour, they blacken their teeth, and suffer their nails and hair to grow, the latter of which they wear as long as possible. Such is the absolute authority of the Tonquinese monarch, that, except the citizens of the capital, all the tradesmen, such as joiners, smiths, masons, carpenters, &c. who are in general ingenious, are obliged to labour three months every year in the palace, and two months for the mandarins and great lords: at these times they are deprived of all the advantages of their labour but mere food: thus monarchy and aristocracy discovers the same spirit amongst barbarians as in civilized nations. Marriages are not contracted here without the consent of the governor or judge of the place. A plurality of wives is permitted, but only the most accomplished takes the title of spouse. The law grants a divorce to the men, but denies it to the women; at a separation, the children remain with the husband. The favourite diversions of the Tonquinese are a kind of comedies, which they accompany with abundance of machinery and decorations; and they may be said to excel in the representation of torrents, rivers, seas, tempests, and naval battles.

The learning of the Tonquinese consists principally in the knowledge of a great number of characters, and in the study of the rules and principles of morality,

drawn from the writings of Confucius. They apply to letters, because they open the way to honours, and because it is by their means alone that they can ever be promoted to offices of dignity or trust. The literati pass through three degrees, which are those of *sinde*, *doucum* and *tanfi*. Before they can attain to the first degree, they must study such parts of the law as belong to notaries, attornies and counsellors, for eight years. At the end of that period they are examined in the duties of these professions; and if they are found sufficiently capable, they are permitted to assume the title of *sinde*. To obtain that of *doucum*, they must study astrology, music, and poetry, and learn the manufacture of mathematical instruments for five years longer. To obtain the degree of *tanfi*, they must employ four years more in learning to read and write the Chinese characters, and in acquiring a knowledge of their laws and customs. The last examination is made in the presence of the king, princes, mandarins of arms, literati, and of all the *tanfis*. In the square of the palace stages are erected, in the form of amphitheatres, one for the king and princes, and others for the examiners and candidates; several days are sometimes spent in this ceremony; on the last of which the names of those who have given satisfactory answers to the questions proposed, are put into the hands of sixteen of the chief mandarins; and after the king's consent has been obtained, a robe of violet-coloured silk is put upon them, the emblem of being honoured with the title of *tanfi*. To these literati of the first class, pensions are assigned by the state but paid by the people; and from these *tanfi*, ambassadors to foreign states are always chosen.

The Tonquinese in their visits and entertainments are very ceremonious. The person who pays the visit stops at the gate, and gives the porter certain loose leaves of paper, containing eight or ten pages in which are written in large characters his name and titles, together with the intention of his visit. These leaves are of different sorts and colours, according to the rank and quality of the person to be visited. If the master of the house is absent, the paper is left with the porter, and the visit is considered as concluded. A magistrate, when he pays a visit, must be clothed in a robe of ceremony proper to his employment; and those who have some distinction, though they hold no public office, have also particular visiting dresses; and they cannot dispense with the use of them, without transgressing the established rule of civility.

The person visited receives at the door the person who pays the visit: they join hands when they accost one another, and, by their gestures alone, shew a thousand marks of politeness. The master of the house invites his visitor to enter, by pointing to the door; the person who pays the visit, as soon as seated, again tells the motive which brought him thither: the master of the house listens with much gravity, and from time to time inclines his body, according to the rules of politeness. Servants afterwards, clothed in dresses of ceremony, bring a triangular table, upon which are placed cups of tea, together with boxes of betel, pipes and tobacco.

When the visit is ended, the master of the house reconducts his guest to the middle of the street, where they renew their reverences, bows, elevation of hands,

and other compliments: when the stranger is departed, and already advanced a good way, the master of the house sends a footman after him to pay him a fresh compliment; and some time after the visitor, in his turn, sends back another to thank him, which terminates the visit.

It is not only in visits that this troublesome politeness is displayed; but in all their actions which have any relation to society. The Tonquinese, in eating, instead of forks, use small sticks made of ebony or ivory, with the extremities ornamented with gold or silver: they never touch any food with their fingers; and, when at table, they appear to eat in unison; the motion of their hands and jaw-bones seeming to depend upon some particular rules. They never use napkins, nor are their tables covered with a cloth; they are only surrounded with long embroidered carpets, which hang down to the floor. Every person has a table for himself, unless too great a number of guests obliges two to sit together.

The person who invites to an entertainment, sends, the evening before, to his intended guests, a few leaves of invitation, in which is contained a kind of bill of fare.

On the day appointed for the entertainment, he sends early in the morning a paper like the former, to remind the guests of their invitation; and when the hour of repast approaches, he sends a third paper, with a servant to conduct them, and to acquaint them how impatient he is to see them; when the company are assembled, and are about to sit down to table, the mas-

ter of the house takes a cup of gold or silver, and, lifting it up with both hands, salutes the person of the greatest rank on account of his employment: he then proceeds to the outer court, where, after having turned himself towards the south, and offered wine to the tutelary spirits who preside over the house, he pours it out in form of a libation. After this ceremony, every one approaches the table destined for him, but before they sit down they waste above an hour in paying compliments; and the master of the house has no sooner done with one, than he begins with another.—When they have occasion to drink, compliments begin afresh: they drink a great deal, but slowly, and at several times; and when they begin to grow merry, discuss various topics; and sometimes play at small games, in which those who lose are condemned to drink.

Comedies and farces are often represented during these repasts; but they are always intermixed with the most wretched and frightful music. The actors in these domestic comedies are boys between the age of twelve and fifteen, who, like European strollers, go from province to province, and are every where considered as the dregs of the people. They have, however, most astonishing memories; they carry their theatrical apparatus along with them, together with a volume containing their comedies, generally to the amount of forty or fifty, which they present; and when a piece is fixed on, they immediately perform it, without any preparation.

About the middle of the entertainment one of the performers goes round to all the tables, and begs of the guests; the servants of the house do the same, and car-

ry to their masters what ever money they receive : a new repast is then displayed before the company, which is destined for their domestics.

The end of these entertainments is generally suited to the beginning. The guests praise *in detail* the excellence of the dishes and the politeness and generosity of thier host, who, on his part, makes a number of excuses, and begs pardon, with many low bows, for not having treated them according to their merit.

The Tonquinese physicians pretend that they can discover the greater part of diseases by the beating of the pulse alone, which they feel in three parts on each side of the body.

For the most part, they use nothing but roots, or simples, in the composition of their medicines : but for headaches, fevers and dysenteries, they commonly prescribe the juice of a certain fruit, which is said to have a wonderful effect in the cure of these disorders.

The purple fever, which is so very dangerous in Europe, is said never to be fatal in Tong-king.—Grosier gives the following account of their treatment of it : They take the pith of a certain reed, dip it in oil, and apply it to the purple spots on the body : the flesh then bursts, the corrupted blood is squeezed out, and the cure is finished by rubbing the wounds with a little ginger.

Bleeding is not much used in Tong-king : this is the last resource of the physicians ; who never have recourse to it, until they are well assured of the inefficacy of other remedies.

The religion of the Tonquinese is a mixture of the Chinese and other superstitions.—Some of them believe

in the immortality of the soul; while others confine this to the souls of the just only. They worship spirits, with which they imagine the air to be filled, admit the doctrine of transmigration, believe the world to be eternal, and acknowledge one supreme being. The literati follow the doctrine of *Confucius*, and conform to the customs of the Chinese in their religious ceremonies. There are few cities which have not one temple, at least, raised to *Confucius*. The statue of this celebrated philosopher is always seen in the most honourable place, surrounded by those of his ancient disciples, placed around the altar, in attitudes which mark the respect and veneration they formerly had for their master. All the magistrates of the city assemble there on the days of new and full moon, and perform a few ceremonies which consist in offering presents on the altar, burning perfumes, and making a number of genuflections.

At both the equinoxes, they offer up solemn sacrifices, at which all the literati are obliged to assist. The priest, who is commonly one of those mandarins called literati, prepares himself for this ceremony by fasting and abstinence: the evening before the sacrifice is made, he provides the rice and fruits which are to be offered, and disposes in proper order on the tables of the temple every thing that is to be burnt in honour of *Confucius*, whose altar is ornamented with the richest silk stuffs, and his statue is placed on it, with several small tablets, on which his name is inscribed in characters of gold. He then pours warm wine into the ears of the animals intended for sacrifice: if they shake their heads, they are judged proper, but if they make no

motion, they are rejected. Before they are killed, the priest bends his body very low ; after which he cuts their throats, reserving their blood and the hair of their ears till the next morning, when the priest again repairs to the temple, where he invites the spirit of Confucius to come and receive the homage and offerings of the literati, while the rest of the ministers light wax candles, and throw perfumes into fires prepared at the door of the temple. As soon as the priest approaches the altar, a master of ceremonies cries out, with a loud voice, *Let the blood and hair of the slaughtered beasts be presented.* The priest then raises with both hands the vessel containing the blood and hair, and the master of the ceremonies says, *Let this blood and hair be buried.* At these words all the assistants rise up, and the priest, followed by his ministers, carries the vessel, with much gravity and respect, to a kind of court which is before the temple, where they inter the blood and hair of the animals. After this ceremony, the flesh of the victims is uncovered, and the master of the ceremonies cries out, *Let the spirit of the great CONFUCIUS descend!* The priest immediately lifts up a vessel filled with spirituous liquor, some of which he sprinkles over a human figure made of straw, at the same time pronouncing these words : “ *Thy virtues, O*
“ *Confucius ! are great, admirable, and excellent. If kings*
“ *govern their subjects with equity, it is only by the assistance*
“ *of thy laws and incomparable doctrine. We offer up this*
“ *sacrifice to thee, and our offering is pure. May thy spi-*
“ *rit, then, come down among us, and rejoice us by its pre-*
“ *sence.*” When this speech is ended, he then offers a piece of silk to the spirit of Confucius, and after-

wards burns it in a brazen urn, saying, with a loud voice, “ *Since the formation of men, until this day, who is
 “ be among them, who hath been able to surpass, or even
 “ equal the perfections of Confucius? O, Confucius! all
 “ that we offer thee is unworthy of thee: the taste and smell
 “ of these meats have nothing exquisite; but we offer them
 “ to thee, that thy spirit may hear us.*” This speech being finished, THE PRIEST DRINKS THE LIQUOR, while one of his ministers addresses this prayer to Confucius: “ *We have made these offerings to thee with pleasure; and
 “ we are persuaded, that thou wilt grant us every kind of
 “ good, favour, and honour.*” The priest then distributes among the assistants the flesh of the sacrifices; and those who eat of it believe that Confucius will load them with blessings, and preserve them from every evil. The sacrifice is now terminated by re-conducting the spirit of the philosopher to the place from which it is supposed to have descended.

On the first day of every new year, the Tonquinese celebrate a solemn feast in honour of those who during their lives performed illustrious actions, or distinguished themselves by their courage and bravery. On this occasion more than forty thousand soldiers are drawn up in a vast plain, to which all the princes and mandarins are ordered to repair, and where the king himself attends them. After sacrificing, incense is burnt before a number of altars, on which are inscribed the names of the generals and great men in commemoration of whom they are then assembled. The king, princes, and all the grandees of the court, afterwards incline themselves before each of the altars, excepting those which contain the names of rebellious generals,

against which the king discharges five arrows. The whole ceremony concludes with the firing of cannon and musquetry, in order to put to flight all the souls.

There are three particular idols to which the Tonquinese render the most superstitious homage—the *Spirit of the Kitchen*, the *Master of Arts*, and the *Lord of the place where they reside*. The *Spirit of the Kitchen* takes its origin from the following tale, preserved by tradition in the country : “ A woman having separated
“ from her husband on account of some discontent, mar-
“ ried a second time. This action gave her former
“ husband so much uneasiness, that he put an end to
“ his days by throwing himself into a large fire. The
“ unfaithful spouse, touched with repentance, went and
“ expiated her fault by throwing herself likewise into
“ the same fire. Her second husband being informed of
“ it, hastened thither also; but finding his wife reduced
“ to ashes, he was so much affected with grief, that he
“ rushed into the middle of the same fire, and was de-
“ stroyed in an instant.” This *spirit* is believed to ani-
mate three stones, of which the Tonquinese form their
hearth; and these three stones they worship on the first
day of every new year.

The idol called *Master of Arts* is the image of one of the literati, whom the people of Tong-king believe to have been the most ingenious, learned, and wise, of mankind. Merchants invoke it before they traffic; fishermen, before they throw their nets; and artists, before they begin any work.

The idol called *Lord of the Place where they reside* is as much revered as the preceding. When any one intends to build a house, he considers that the ground

upon which he builds, though it is the property of the king, may have some other master, who, though dead, preserves the same right as he enjoyed during his life. He therefore sends for a magician, who by beat of drum invites the soul of the deceased master to come and take up its abode under a small hut prepared for it, and where it is presented with gilt paper, perfumes, and small tables covered with dainties. The object of this ceremony is so far to engage the friendship of the ancient proprietor as to suffer a new tenant to possess his field.

Some of the Tonquinese are so superstitious, that when they are about to undertake any journey, they inspect the feet of a chicken: others, after they have set out, because they have sneezed once will suddenly return; but if they sneeze twice, they think themselves obliged to double their pace, and return with the greatest haste possible.

There are some who divide the earth into ten parts, and from time to time pay a degree of adoration to each: others divide it into five, one of which is supposed to be in the middle. They pay their homage to the north dressed in black, and use black utensils in their sacrifices; they clothe themselves in red when they adore the south; in green, when they sacrifice to the east; in white, when they invoke the west; and in yellow, when they pay their adorations to the middle part.

When a Tonquinese is about to purchase a field, undertake a journey, or marry one of his children, he goes and consults a conjurer; before this conjurer or magician gives an answer, he takes a book, but he opens

it only half, as if he was afraid of suffering profane eyes to see what it contains. After having asked the age of the person who comes to consult him, he throws into the air two small pieces of copper, on which are engraven, on one side only, certain cabalistical figures or characters. If they fall with the figures turned towards the earth, it presages misfortune ; but if towards the heavens, the omen is happy.

There are other magicians, who are only consulted for the cure of diseases. If he announces that the disease proceeds from spirits, they call them wicked genii, and pretend to shut them up in earthen vases ; if it comes from the devil, they invite the old gentleman to a grand feast, assign him the most honourable place, pray to him, and offer him presents ; but if the disease does not abate, they load him with injuries, and fire muskets to drive him from the house. If it is the god of the sea who has occasioned the distemper, they repair to the banks of some river, where they offer up sacrifices to appease him, and intreat him to quit the sick person's chamber and return to the waters. Whether the sick person find himself better or not, the magician takes his leave, loaded with gold and presents.

There are in the country of Tong-king a number of mountaineers, who, having shaken off the yoke of every nation, and retired to inaccessible mountains, leading a life resembling those ferocious wild beasts which inhabit the same rocks with them, form a kind of republic, of which the *priest* is the head. This chief has devised a particular system of religion and rites, which have no similarity with those of the Tonquinese. In the houses of the priests their gods deliver oracles.

A great noise announces their arrival ; and these mountaineers, who, while waiting for them, pass the time in drinking and dancing, immediately send forth loud shouts of joy, which are more like howlings than acclamations : they cry out, “ *Father ! art thou already* “ *come ?* ” A voice then answers, “ *Be of good cheer, my* “ *children, eat, drink, and rejoice ; it is I who procure you* “ *all those advantages you enjoy.* ” After these words, to which they listen with silence, they again return to their drinking. The gods now become thirsty in their turn, and ask for something to drink ; vases ornamented with flowers are immediately prepared, which the priest receives to carry them to the gods ; for he is the only person permitted to approach to, or converse with them.

They have one god who is represented with a bald head, and an unlucky countenance, which inspires horror. This deity never attends assemblies with the rest, to receive the homage of his worshippers, because he is continually employed in conducting the souls of the dead to the other world. Sometimes this god prevents a soul from quitting the country, especially if it be that of a young man ; in such case he plunges it into a lake, where it remains until it is purified ; but if this soul is not tractable, and resists the will of the god, he falls in a passion, tears it to pieces, and throws it into another lake, where it remains without hopes of ever being liberated.

The common opinion of the Paradise of these mountaineers is, that a great quantity of large trees are found there, which distil a kind of gum, with which the souls are nourished ; together with delicious honey, and fish of a prodigious size ; and that apes are also placed there

to amuse the dead ; and an eagle sufficiently large to shelter all Paradise from the heat of the sun, by his extended wings.

The whole country of Tong-king enjoys a fertile soil, and a healthful and temperate climate. Besides the rice common to the rest of India, and which they cultivate in the same manner, it produces five other kinds. The first a *small rice*, the grain of which is long, thin, and transparent ; the second is a *long, thick rice*, the grain of which is round ; the third is *red rice*, so called because its grain is covered with a reddish-coloured pellicle. These three kinds of rice require much water, and never grow but in lands frequently overflowed. The *dry rice*, as it is called, from its growing in a dry soil, and having no occasion for any water but what falls from the heavens, is of two kinds, both producing a grain as white as snow, and which constitute the principal article of the Tonquinese trade with China. Neither of these species are ever cultivated but on the hills and mountains, where they are sown in the same manner as European wheat, about the end of December or beginning of January, at which time the rainy season ends. This rice is generally three months on the ground, and is very productive.

The Tonquinese employ a species of buffaloes in their agriculture, which are very large, and more vigorous than oxen in warm countries ; and extricate themselves with less difficulty from the dirt and clay. They have no occasion for any machines to inundate their fields, a chain of mountains hanging over their plains, from one end of the kingdom to the other, abound with springs

and rivulets, that in their natural course water their grounds.

Another important object of cultivation in Tong-king is the sugar cane, of which the country produces two kinds; the one large, growing exceedingly high, with its joints at a great distance from each other; it always appears green, and contains abundance of juice. The other is smaller and shorter; when ripe, it is of a yellow colour; it affords less liquor than the first, but this liquor abounds with more sugar.

The Tonquinese have but few good fruits; the best are pine-apples, oranges, and a species of red figs, much esteemed. They have also a species of figs much resembling those of Provence, both in taste and figure: these figs, instead of growing on the branches, spring up from the root of the tree, and sometimes in such abundance that twenty men might easily satisfy their hunger with them.

There are several large trees in Tong-king, the branches of which are covered with flowers, but bear neither leaves nor fruit. There is another kind, the branches of which bend naturally down to the earth, where they take root, and from which other trees spring up, and incline in like manner.

The Tonquinese also cultivate the mulberry and varnish trees, cotton, tea, indigo, saffron and pepper; they have few greens, and seem to have less desire of procuring them; they neglect the vine, though it is the natural production of their country; but they employ great care in raising a plant called *t/fai*, which, being put into a state of fermentation, throws up a scum of a green colour, of great use in dying, giving a beautiful and durable green.

Elephants are very common in Tong-king, and many of them are kept for the use of the king. Neither lions nor sheep are seen throughout the kingdom; but there are a prodigious number of stags, bears, tygers, and apes. Among the birds of this country is a species of goldfinch, which, for the melody of its song is distinguished by the name of the *celestial bird*; its eyes sparkle like the most brilliant ruby; it has a round and pointed bill, an azure ring round its neck, and a tuft of party-coloured feathers on its head. Its wings, when it is perched, appear variegated with beautiful shades of blue, green and yellow. It makes its nest in close thickets, and breeds twice a year; it conceals itself in time of rain; but, as soon as the rays of the sun begin to dart through the clouds it immediately quits its retreat, and, by its warbling, proclaims to the labourers the return of fine weather. This bird is said to be a mortal enemy to the *ho-kien*, another singular bird, which is found in marshes. As soon as it perceives the *ho-kien*, the feathers of its neck stand erect, it extends and agitates its wings, opens its bill, and makes a noise like the hissing of a serpent; its attitude is that of a bird ready to dart on its prey, and its whole body indicates a kind of terror, mixed with fury; but whether it be, that it feels the inferiority of its strength, or whether such is its instinct, it only looks at its enemy with a fixed and disordered eye, without offering an attack.

This country abounds with game of all kinds, such as stags, antelopes, wild goats, peacocks, hares, pheasants, &c. Every person is free to hunt, but the diversion is dangerous, on account of the elephants, rhinoceroses, tygers, and other voracious animals which

inhabit the forests. The domestic animals raised here, are horses, for travelling; buffaloes, for tilling the ground, oxen, hogs, goats, fowls, geese and ducks.

COCHIN-CHINA

We have already mentioned, that Cochin-china had a share in the early revolutions of Tong-king; that, subject at first to the Chinese government, engaged afterwards in rebellion, and exposed to different usurpers, these two states had been compelled to return to their former dependence, after the successful expedition of general Mayven, about the year 50 of the Christian æra. The imperial authority, after its re-establishment, subsisted in Cochin-china till the year 263, when a nobleman, named Kulien, undertook to free his country from a foreign yoke. He caused the Chinese governor to be massacred, and usurped the throne, of which he afterwards retained peaceful possession. His grandson Fan-y, during his reign adopted a slave, named Ouen, born at Kouang-nang in Tong-king, whom he caused to assume the name of Fanouen. This foreigner, admitted into the royal family, acquired soon, by this adoption and his intrigues, an unlimited power, and after the death of his benefactor, he seized the throne. To signalize the commencement of his reign, and to gain the esteem of his subjects, he entered Tong-king at the head of an army in the year 347, took possession of Kouang-nan, his native country, and ravaged all the territories of Tfin-hoa.

The descendants of this successful usurper kept possession of the throne of Cochin-china until 653. But we have little information respecting the reigns of the

different princes : we only know, that they were very punctual in paying their tribute to the emperors. The Chinese history is equally defective with regard to the succeeding kings, we learn little of Cochin-china, till 1179, when the prince who filled the throne turned his arms against Camboya, entered it at the head of an army, and committed great devastations. The king of Camboya dissembled his resentment, that he might put himself into a better state of obtaining revenge. He past eighteen years, without any act of hostility ; but, in 1197, he attacked the king of Cochin-china, made him prisoner, and dethroned him ; and, after ravaging his territories, established a lord of Camboya on the throne, but this change of government did not long subsist.

The king of Cochin-china having learned in 1280 that the Mogul Tartars were become masters of China, sent without delay to the new emperor, deputies loaded with presents, in order to pay that prince homage. These deputies were honourably received ; but the emperor did not content himself with this tribute ; he carried his pretensions farther ; and sent some of the grandees of this court to Cochin-china, to form a tribunal which alone should be entrusted with the government of the kingdom. About two years afterwards, Pouti, the kings son, fired with indignation at seeing a council of foreigners give laws to his country, refused to acknowledge their authority, and prevailed on his father to imprison the grandees who by order of the emperor composed this tribunal.

As soon as the emperor was informed of this outrage, he caused a fleet to be equiped in the ports of the province of Canton, in which he embarked a number of

Tartar and Chinese troops under the command of Sotou. This fleet arrived at Cochin-china in 1284. Sotou landed his army, marched towards the capital, and made himself master of it. The king and his sons, took refuge in the mountains ; from whence they dispatched secret orders, to assemble large bodies of troops in different places, while they fortified themselves in a small town, the gates of which were defended by some strong works, and batteries of cannon. They then privately put to death all the Tartars and Chinese lords who composed the tribunal established by the emperor ; and their whole aim was directed to amuse Sotou, and to destroy his army. With this design they sent him rich presents for himself and his troops, and at the same time assured him, that for the future they would comply with the will of the emperor.

Sotou suffered himself to be deceived by this apparent submission ; but, being soon after informed by a deserter, of the massacre of the Tartar and Chinese nobility, of the intrigues of the king and his son, and of the march of a formidable army to cut off his retreat, he perceived that he had no time to lose ; he therefore made his troops advance, and laid close siege to the fortified town. The attack and defence were equally resolute ; but the disadvantage of the ground, and the obstinate resistance of the besieged, having occasioned a great slaughter among his troops, Sotou thought it prudent to retire, lest he should lose his whole army.

The king of Cochin-china, to gain time, now sent a deputation to the Emperor of some of the grandees of his court, to assure him of his respectful submission ; but the bad success of the expedition had so chagrined

the Chinese monarch, that he refused to admit the ambassadors to his presence, and gave orders to his son, to assemble an army, and to lead them in person against the king of Cochin-china. Sotou was commanded at the same time to join the prince, and act under his command. All these preparations ended in a few acts of hostility, and some ravages committed by the troops of Sotou : the emperor Chi-tlou died before he could revenge himself, and the kings of Cochin-china maintained their independence, by paying the usual tribute, which they still send to the emperor.

The Mogul Tartars being expelled from China, the new emperor sent notice to the king of Cochin-china, of his accession to the throne, and, what had until that time been without example, caused sacrifices to be offered up in honour of the spirits of mountains, forests and rivers. Itataha, who was then reigning, sent his tribute to the new monarch, from whom he received in return magnificent presents. But the friendship between these two courts did not long subsist.

About the year 1380 the king of Cochin-china, contrary to the advice, and even orders of the emperor, invaded the territories of Tong-king. This war employed the rest of his reign, and continued under those of his successors, for it was not terminated until 1471, when, after a desperate and decisive battle, the king of Tong-king became absolute master of Cochin-china. His enemy had exposed himself too much in battle ; he was, therefore, taken prisoner, and the whole country was obliged to submit to the conqueror.

The Chinese historians speak little of Cochin-china after this revolution ; we however know, that it again

recovered its independence, and continued afterwards to be governed, as it is at present, by its own kings. In 1671 the Tonquinese set on foot an expedition against this country. An army of eighty thousand effective men seemed to promise success and an easy conquest; the troops of Cochin-china amounting only to twenty-five thousand. The two armies met and engaged, and the battle continued three days; but, notwithstanding their superiority in number, the Tonquinese lost seventeen thousand men, and the enemy gained a complete victory. Since that time, the Tonquinese have remained peaceably within their own boundaries, while Cochin-china has aggrandized herself by subduing the mountaineers, and even the kings of Tsiampa and Camboya, whom she has compelled to become tributaries to her.

The people of Cochin-china have a common origin with the Tonquinese, and they differ very little in their manner of living, laws and customs, which they have in a great part borrowed from the Chinese.

In four islands situated near the coasts of this country are found those celebrated nests so much sought after for seasoning ragouts. To the east of these isles, there are five others, that are smaller, where prodigious numbers of turtles are found, the flesh of which is exceedingly delicate.

The articles of trade in most esteem, and for which there is readiest sale at Cochin-china, are saltpetre, sulphur, lead, fine cloths, barred or flowered chints. Pearls, amber and coral were formerly in great request there; but at present the two last only are saleable; and this is not the case, unless the beads of coral are

round, well polished, and of a beautiful red colour. The amber must be extremely clear, the beads of an equal size, and not larger than an ordinary nut. The principal exports of Cochin-china, are silks, sugar, ebony and Calamba-wood, those nests before mentioned, gold in dust or in bars, which sells for only ten times its weight in silver; and lastly, copper and porcelain, transported thither from China and Japan.

European merchants complain of the demands made in this country for entrance, clearance and anchorage. These duties, however, amount to only four per cent. On the arrival of a ship, nothing can be removed from her until she has been inspected; the custom-house officers unload her, weigh, and count the smallest pieces, and take possession of what they find most valuable, in order to send it to the king, who keeps what he thinks proper, and returns the value. If the *king* only took this liberty, no great loss would ensue; but it is said, that the *grandeess* of the court follow his example, while they are not *quite* so punctual in their payments. The prime articles being thus disposed of, the ordinary goods scarce find a purchaser.

This inconvenience though unavoidable, does not however appear to be without remedy. When the Dutch sent to Cochin-china, from Surat and Coromandel, vessels loaded with cloths, lead and saltpetre, their cargoes were suffered to remain entire, because they had taken the precaution to pay every year a certain sum for each vessel that entered. Other nations might have had recourse to the same expedient; but, by attempting to free themselves from a small duty, which it would

perhaps have been prudent to pay, they gave a stab to their commerce.

The Japanese coin is the only money current in Cochin-china: it is paid and received by weight. The money of the country is copper, as large as our common counters, of a round figure, with a hole in the middle, by which it may be strung in the same manner as beads.

There is no country where merchants are more liable to be deceived with regard to the value of money; the pieces being unequal in figure and quality, and the difficulty of determining their value, which is regulated only by a few characters that are stamp'd upon them is great. Prudence, therefore, requires that they should have honest and skilful people to ascertain the value of these pieces, otherwise they run a risque of becoming dupes to the merchants of Cochin-china, who make a merit of being able to cheat an European.

T H I B E T.

Thibet is known under different names, the Chinese call it Tfang; the Tartars, Barantola, Bouttan, and Tangout, and both distinguish it also by the name of the kingdom of Lasa, because it is in the country of Lasa that the dalai lama keeps his court. This vast kingdom is reckoned to be nineteen hundred and twenty miles in extent from east to west, and nineteen hundred and fifty from north to south. It is enclosed by the country of Kokonor, the provinces of Se-tchuen and Yun-nan, the kingdom of Ava, the states of the Mogul, Bukaria, and the great desert of Cobi.

We learn nothing certain or distinct of the history of Thibet, till about the year 420; when, we are told,

that a prince known by the title of Toufan, subdued the provinces of Chen-fi and Se-tchuen, and extended his conquests, so as to make himself master of Thibet, where this conqueror and his successors reigned for more than a century without having any communication with China.

Long-han, a Toufan, prince and sovereign of Thibet, about the year 634, sent ambassadors to China. Seven years after, the same prince espoused the emperor's daughter ; and this alliance added so much to his power, that he was enabled to subjugate all the nations to the west of China. This power of the Toufan princes subsisted for near two hundred years ; but it gradually declined, and was almost entirely annihilated about the year 907, towards the end of the dynasty of Tang. Several small states were then formed in Thibet. The priests insensibly became possessed of vast domains ; and the superiors of several monasteries, by degrees, rendered themselves so powerful, that they exercised an authority almost sovereign within their districts. It however is evident, that there was always a prince who had the title of King of Thibet ; and under the dynasty of Song, they were tributary to China.

Thibet continued to decline more and more, until Chi-tsou, first emperor of the dynasty of Yuen, divided the country into several provinces, the principal of which was Ousse-hang, the most fertile part of Thibet, and that which enjoyed the mildest climate. In this province Lasa, now become the ordinary residence of the sovereign lama, is situated. There was then in Ousse-hang a bonze, or priest, named Passepa. The emperor conferred on him the title of prince, honoured

him with a golden seal, and permitted him to establish tribunals in the country of Ousse-hang, and other parts of Thibet. He obtained also the titles of tutor to the emperor, doctor of the empire, head of the law, and even that of ouang, which signifies king or prince. His successors were honoured with the same titles, and were, like him, tributary to the emperors of China.

In 1414, about the middle of the reign of Yong-lo, eight other bonzes received the title of ouang, with the same prerogatives as those before mentioned. They were styled great doctors, masters of the law, and zealous propagators of that law; but these pompous titles did not exempt them from paying the tribute which had been imposed on them.

The bonzes of Thibet, about the year 1426, assumed the title of grand lamas, and the most powerful among them, named Tsong-kepa, made Lasa the place of his residence, and was acknowledged chief of all the lamas. His successor appointed a typa or prime minister, whom he entrusted with the government of his states, and the next in order was the first who took the distinguished title of dalai lama, by which he was raised far above the rest; for dalai signifies morally and physically extended, great, and almost without bounds.

The lama princes were not yet however sole sovereigns of Thibet. About the beginning of the last century, a prince named Tsang-pa-han, possessed great part of it, to the west of Lasa. His power extended as far as the sources of the Ganges, and over the country of Sirinigar watered by the same river. Father Andrada, a Jesuit, who in 1624 was at the court of this prince, assures us, that he was a zealous protector of

the Christian religion, and that he seemed greatly inclined to embrace it. The Tartar history of the same period corroborates this circumstance: for it relates, that this prince despised the lamas, abandoned the law of *Fo*, and sought every opportunity of destroying it. The dalai lama, incensed at not receiving the homage of Tfang-pa-han, formed a league with the Tartars of Kokonor, whose prince, named Kouchi, entered Thibet at the head of a powerful army, attacked Tfang-pa-han, defeated and took him prisoner, and, some time after, caused him to be put to death. To this Tartar prince the dalai lama was indebted for his sovereignty over all Thibet, for far from appropriating to himself the fruits of his victory, Kouchi declared himself a vassal of the lama, and received from him the title of han, which he had never before enjoyed. This prince, to continue his protection to the lama, and secure to him the quiet possession of his new conquests, established himself, together with his troops, in the neighbourhood of Lasa. His sons had no great inclination for returning to a country that their father had abandoned: they therefore followed his example, and remained in Thibet.

In 1642 the dalai lama sent ambassadors to Tsong-te, father to the first emperor of the present dynasty of the Mantchew Tartars, threw himself under his protection, and paid him tribute. Ten years after, the dalai lama himself went to Pe-kin, and paid homage to the emperor. He was loaded with honours, received a golden seal and magnificent presents from the emperor, and was confirmed in his title of dalai lama.

Kang-hi, being desirous of honouring the typa or prime minister of the dalai lama, declared him a prince

in 1693, and granted him a golden seal. This minister however far from being attached to the interests of the emperor, secretly betrayed him, and seconded the ambitious views of Kaldan, king of the Eleuthes, who was a declared enemy to the Mantchew Tartars. He endeavoured to persuade the grand lama not to go to Pe-kin, to which place the emperor had called him; and when the dalai lama died, he kept that event so secret, that the emperor was not informed of it for a long time afterwards. These intrigues were at length discovered, and in 1705, Latfa-han, prince of the Tartars of Kokonor, caused this perfidious minister to be put to death. The emperor Kang-hi sent some of the grandees of his court to Thibet, to govern it, in conjunction with the Tartar prince, whom he loaded with presents, and afterwards appointed a new dalai lama.

Tchong-kar, king of the Eleuthes, in 1714, made an irruption into Thibet, and committed the most horrid ravages. The Tartar prince endeavouring to oppose this torrent, was killed in combat; and the celebrated pagod of Poutala was almost reduced to ashes. The king of the Eleuthes carried away from this pagod, and from all the others of the country, immense riches in gold, silver, copper, precious stones, silk stuffs, &c. He put a great number of the lamas to the sword, and sent several of them into Tartary, enclosed in sacks, thrown across the backs of camels. This prince claimed the sovereignty of Thibet as his right; and ordered the lamas to renounce all authority over the people, to retire to their monasteries, and to employ themselves only in saying their prayers.

The lamas immediately fled, and dispersed themselves on all sides. The dalai lama sought the protection of the emperor Kang-hi; and the princes of Kokonor, whose country had been exposed to the same ravages, united with him in seeking for relief. The emperor immediately assembled a numerous army, commanded by experienced Tartar and Chinese officers, and placed one of his sons and a grandson at their head. This army marched into Kokonor, drove from thence the king of the Eleuthes, and entered Thibet, while another body of Chinese troops penetrated thither also by the province of *Se-tchuen*.

The dalai lama was re-established, the rest of the lamas were put in possession of their pagods and the remainder of the troops of the Eleuthes made their escape through the defiles of the mountains. Although tranquility seemed to be restored in Thibet, the emperor commanded some of the Tartar nobility to remain at Lasa and in Kokonor, to govern in his name, and to watch the motions of Tchong-han. The same plan of conduct was adopted by the emperor Yong-tching, the successor of Kang-hi. Some lords of Thibet revolted in 1727, one of whom took the title of governor-general of the country, and caused a Tartar prince of the fourth rank to be put to death. But these slight commotions were soon suppressed. Kien-long, the present emperor, raised, in 1739, to the dignity of prince of the second rank a person whom the emperor Yong-tching, his father, had appointed viceroy of Thibet. Peace has been since preserved, and it appears to be now firmly established, as the Thibetians have nothing more to fear from the incursions of the

Eleuthes, who, since 1759, have been subjects of the empire.

The tribute which the sovereign of Thibet sends to the emperor of China consists of gold or copper statues of the idol *Fo*, perfumes, amber, coral, precious stones, woollen stuffs, and sword blades. The emperor, it is said, also requires from the dalai lama a certain number of vessels, or small pitchers, filled with water from the Ganges. Since the latter end of the reign of Kang-hi, the emperor has always had some of this water in his palace, and he even carries it with him when he travels.

A custom is sanctioned in Thibet, which permits women to have several husbands at one time. The degrees of consanguinity between the husbands are no obstacle to these unions; for a woman may marry all the brothers of a family; the children are divided among them; the eldest has the first born, and the younger those born afterwards.

The dalai lama does not reside in the city of Lasa, but on a mountain in the neighbourhood, called Poutala. On this mountain there are a number of pagods, the most sumptuous of which he inhabits. He passes great part of his life on a kind of altar, where he sits motionless, in a cross-legged posture, on a large and magnificent cushion, and receives, with the greatest gravity, the adoration, not only of the Thibetians, but also of a prodigious multitude of strangers and pious pilgrims, who undertake long and difficult journeys to go and worship him on their bended knees, and to receive his benediction. He lays his hand on the head of his adorer, who imagines that by

this imposition alone, he obtains the remission of all his sins.

Next to the Thibetians, the Tartars are the most zealous worshippers of the grand lama ; they arrive in crowds at Poutala, from the remotest corners of the country ; and even the weakest of the female sex are not terrified by the fatigues that inseparably attend these long journies.

This profound veneration, which draws so many people to Lasa, to prostrate themselves at the feet of the grand lama, is founded on the idea of his great power and sanctity. They are persuaded, that all the divinity of *Fo*, resides in him, that he is omniscient, and omnipresent, and that he has neither need of information, nor occasion to ask questions, in order to discover the secret thoughts of men ; that he is immortal, and that, when he appears to die, his soul and his divinity only change their place of residence, and transmigrate into another body. On these occasions, all their endeavours are directed to discover the place where it hath pleased him to be born again ; and even some of the Tartar princes themselves have assisted in this search ; but they are obliged to be directed by certain lamas, who alone are acquainted with the signs by which the new-born god may be discovered, or rather, they only know what child the preceding dalai lama appointed to be his successor.

Large pagods are common in Thibet, where the most distinguished of the lamas reside. They assume different titles of honour : but that of *boutouctou* is one of the most venerable, and is never granted but to those who are accounted living *Fos*. These *boutouctous* are

not always fixed to the same place ; they have liberty to reside wherever they please, and to chuse for their abode whatever spot appears to them most agreeable.

The inhabitants of Thibet are not the only people who may attain to the dignity of lama. Tartars, and Chinese, have aspired to the priesthood, and repaired to Lasa, in hopes of obtaining it. If they can get themselves admitted among the disciples of the grand lama, the number of whom is fixed at two hundred, this admission is the commencement of their promotion, and the first step towards dignity and power ; for the subaltern grand lamas are chosen from among these disciples. The *boutouctous*, however, are not acknowledged as such until after having passed a certain time in the school of the grand lama. When they have done this, they live amidst splendour and opulence, continually surrounded by a croud of adorers, who load them with presents. The lamas of Thibet are not very magnificent in their dress ; they wear only a napped kind of woollen stuff, called in China poulou, which is used for covering seats. The grand lama was seen at Lasa in 1717 clothed in a red dress of this stuff, having on his head a yellow cap, ornamented with gilding.

Besides this cap, the lamas have several bonnets, or tiaras, that are the distinguishing marks of the different degrees of honour to which they have arrived. The cap which strikes Europeans most, has a great resemblance to a bishop's mitre : they wear it on horseback, as well as on foot ; but the cloven part of this mitre descends directly to the middle of the forehead. The obligations which the office of lama imposes, are neither few nor trifling ; but there is no one among them who

engages to discharge them all. They divide and share the burden. One takes the charge of observing one precept, and another obliges himself to practise another ; and so of the rest : they, however, have certain common prayers, which they chaunt in concert together ; and they are all obliged, like priests of many other persuasions, to engage to renounce the vanities of the world, to live in celibacy, and to have no concern with trade or commerce. The keeping of these engagements is quite a different consideration.

The language spoken in Thibet is almost the same as that of those people called *Si-fans* : the only difference consisting in the acceptation of certain words, and some few peculiarities of pronunciation.

The physicians of Thibet are not destitute of skill ; and some of their astronomers are acquainted with the motions of the heavenly bodies, and able to calculate eclipses ; but the lamas are in general stupid and ignorant. It is rare to find any of them who understand their ancient books, or who are able to read them. Priests, of all established religions, are as a body subject to the same remarks in a greater or lesser degree ; having found a substitute for virtue, learning and industry, in the policy of princes and the credulity and superstition of the people. Hence, wherever religion has long been established and supported by law, and thus made national, the distinguishing characteristics of its priests, have been tyranny, voluptuousness, and ignorance, with all their train of concomitant evils. There are, indeed, exceptions, but not sufficient to do away the cause of this general remark.

In Thibet there are no fortified towns, or places of defence. The cities, in general, are very small. And Lasa itself, where the dalai lama keeps his court, is rather a celebrated temple than a city.

COUNTRY OF HA-MI.

Ha-mi is situated to the north-east of China, at the extremity of the great desert, called by the Chinese Chamo, and the Tartars Cobi, and two hundred and seventy miles distant from the most westerly point of the province of Chen-si. This country was formerly inhabited by a wandering people, named Iong, who are said to have sent deputies to pay homage to the emperor of China, nine hundred and fifty years before the Christian era, and to have presented some sabres by the way of tribute. About the end of the dynasty of Tcheou, these people fell under the dominion of the Hiong-nou, who appear to have been the same as the Huns, at that time a formidable nation. Under the following dynasties this country experienced various revolutions and vicissitudes, it was sometimes united to the province of Chen-si, and sometimes not only independent of it, but even of the whole empire. The situation of these people, separated by vast deserts from China, must have greatly contributed to facilitate these revolutions. In 610 all the tributary states of the empire having revolted, that of Ha-mi followed their example; but it again submitted to the yoke under Taitsong, second emperor of the dynasty of Tang, who sent one of his generals with an army to reduce it. This prince paid particular attention to his new conquest. He divided it into three districts, and connected its civil and military government in such a manner with

that of the province of Chen-fi, that tranquility prevailed during his reign, and several of those that followed. The emperors, prior to the reign of Tai-tsung, imported a considerable quantity of wine into China from the Ha-mi; but, *Tai-tsung, having subdued the kingdom of Ha-mi, ordered vine-plants of the species called majou, to be removed to China, and planted in his gardens, and got some persons instructed in the manner of making this wine, the use of which proved peculiarly serviceable to him.*

Luxury having weakened the dynasty of Tang, the Mahometants, who had made a rapid progress in the countries situated between Persia, Cobi, and the Caspian sea, advanced as far as Ha-mi, and completed its conquest. After this event, this country had princes of its own, but dependent on the Tartars, who successively ruled these immense regions. The *Tuen*, or Tartar emperors, again united the country of *Ha-mi* to the province of Chen-fi; and this union subsisted until 1360, at which time the emperor formed it into a kingdom, on condition of its princes doing homage and paying tribute; and in 1404, the king of Ha-mi was honoured with a new title and a golden seal. After a contest of several years for the succession to the throne, this kingdom fell a prey to the king of *Tou-eulh-fan*. This yoke soon becoming uneasy, the people of Ha-mi revolted from their new masters, and made conquests from them in their turn. Since this epocha, the country of Ha-mi has been successively exposed to anarchy, or governed by its own princes. The prince who filled the throne in 1696, acknowledged himself a vassal to the empire of China, and sent as tribute to Pe-kin, camels, horses and sabres. **KANG-HI** received his homage with the

usual ceremonies, and published a diploma, which established the rank that the king of Ha-mi should hold among the tributary princes, the time when he should come to render homage, the nature of the present necessary for his tribute, the number of auxiliaries he was bound to furnish in time of war, and the manner of his appointing a successor. All these regulations have subsisted till the present time.

The country of Ha-mi, though surrounded by deserts, is one of the most delightful in the world. The soil produces an abundance of grain, fruits, leguminous plants, and pasture of every kind ; and the rice which grows here, is particularly esteemed in China ; pomegranates, oranges, peaches, raisins and prunes have here a most exquisite taste ; but there is no fruit more delicate or more in request than the melon of Ha-mi, which are carried to Pe-kin, for the emperor's table. These melons are much more wholesome than those of Europe, and have this singular property, that they may be kept fresh during great part of the winter.

But the most useful and most esteemed production of the country of Ha-mi, is its dried raisins, which are of two kinds. The first, which are much used in the Chinese medicine, seem to have a perfect resemblance to those known in Europe by the name of Corinthian. The second, which are in much greater request for the table, are smaller and more delicate than those of Provence.

Some of the emperors have caused plants to be transported from Ha-mi to Pe-kin, and planted in the gardens of the palace. As these plants have been cultivated with extraordinary care, they have perfectly suc-

ceeded, and the raisins produced by them are exceedingly sweet, and have a most exquisite flavour.

Although the country of Ha-mi, the latitude of which is $42^{\circ} 53' 20''$, lies farther towards the north than several of the provinces of France, we are assured, that its climate is more favourable to the culture of vines, and that its grapes are far superior. At Ha-mi it never rains, and even dew and fogs are scarcely ever seen: the country is watered only by the snow which falls in winter, and by the water of this snow when melted, which is collected at the bottoms of the mountains, and preserved with great care.

The method of drying grapes in Ha-mi is more simple than that practised in the provinces of China. The people of Chen-si hold them over the steam of hot wine, and often boil them a few seconds in wine in which a little clarified honey has been diluted. In the kingdom of Ha-mi they wait until the grapes are quite ripe; they then expose them to the scorching rays of the sun; afterwards pick them, and leave them in that manner until they are quite dry. These grapes become shrivelled, without losing any of their substance, and without growing flat.

The kingdom of Ha-mi contains a great number of villages and hamlets; but it has, properly, only one city, which is its capital, and has the same name as the country.

It is surrounded by lofty walls, a mile and a half in circumference, and has two beautiful gates, one fronting the east, and the other the west. The streets of this city are straight and well laid out; but the houses, which contain only a ground-floor, and are for the most part constructed of earth, make very little shew:

however, the serenity of the sky and the goodness of its situation, in a beautiful plain, watered by a river, and surrounded by mountains, which also shelter it from the north winds, renders it a most delightful and agreeable residence. On whatever side it is approached, gardens are seen, which contain every thing that a fertile and cultivated soil in the mildest climates can produce. The surrounding fields are enchanting ; but they do not extend far ; for on several sides they terminate in plains, where a number of beautiful horses are fed, and a species of sheep, which have large flat tails that sometimes weigh three pounds. The country of Ha-mi appears to be abundant in fossils and valuable minerals : the Chinese have, for a long time, procured diamonds and gold from it, and at present, it supplies them with a kind of agate, on which they set a great value. The inhabitants of this small state, are brave, capable of enduring fatigue, very dexterous in all bodily exercises, and make excellent soldiers ; but they are fickle and soon irritated ; and, when in a passion, are extremely ferocious and sanguinary.

ISLES OF LIEOU-KIEOU.

These isles form a powerful and extensive empire, the inhabitants of which are civilized, and ought not to be confounded with other savage nations dispersed throughout the islands of Asia. The emperor Kanghi resolved to send an ambassador to the king of Lieou-kieou, and for this purpose chose one of the great doctors of the empire named Su-pao-koang. This learned man departed from China in 1719, returned to Peking in 1720, and in the year following, caused a relation of his voyage to be published in two volumes.

In the first of these, he gives a particular description of the isles of Lieou-kieou ; and what he relates appears to be worthy of credit, for he examined, as he himself says, according to the orders of the emperor, whatever he found curious or interesting, respecting the number, situation and productions of these isles ; as also the history, religion, manners and customs of the people who inhabit them.

These isles are situated between Corea, Formosa and Japan, and are in number thirty-six. The principal and largest is called Lieou-kieou ; the rest have each a particular name. The large island extends from north to south almost one hundred and fifty-two miles, and forty-four from east to west. The south-east part of the island, where the court resides, is called Cheouli, and here Kint-ching, the capital city, is situated. The king's palace, which is reckoned to be twelve miles in circumference, is built on a neighbouring mountain. It has four gates, corresponding to the four cardinal points ; and that which fronts the west, forms the grand entry. The view which this palace commands is delightful ; it reaches as far as the port of Napa-kiang, at the distance of four miles, to the city of Kint-ching, and to a great number of other cities, towns, villages, palaces, temples, monasteries, gardens, and pleasure houses.

According to these islanders, the origin of their empire is lost in the remotest antiquity. They reckon twenty-five successive dynasties, comprehending a period of more than eighteen thousand years. It is however certain, that the existence of the country called Lieou-kieou was not known in China before the year

605 of the Christian era. It was in the course of that year, that one of the emperors of the dynasty of Soui, having heard of these isles, sent some Chinese thither; but their expedition proved fruitless, as the want of interpreters prevented them from acquiring that knowledge which was the object of their voyage. They however brought some of the islanders with them to Sigan-fou, the capital of the province of Chen-si, and the usual residence of the emperors of the dynasty of Soui. An ambassador from the king of Japan being then at the Chinese court, he and his attendants immediately knew the strangers to be natives of Lieou-kieou; but they spoke of these isles as of a miserable and wretched country, the inhabitants of which had never been civilized. The emperor however learned that from the province of Fo-kien a ship might reach the largest of these islands in five days.

On this information, he sent skilful men, accompanied by interpreters, to summon the prince to do homage and to pay him tribute. This proposal was very ungraciously received: the king of Lieou-kieou sent back the Chinese, telling them, sternly, that he acknowledged no prince for his superior. This answer irritated the emperor, who caused a fleet to be immediately equipped in Fo-kien, in which he embarked ten thousand men. This fleet set sail, and arrived in safety at the port of Napa-kiang. The army, spite of every effort made by the natives, landed on the island; and the king, who had put himself at the head of his troops to oppose the enemy, having fallen in battle, the Chinese pillaged, sacked and burnt the royal city, made upwards of five thousand slaves, and returned to China.

Such is the dreadful consequence of power centering in the hands of one man.

The emperors of the dynasty of Tang, those of the short dynasties that followed, and those of the dynasty of Song, although they were fully informed of every thing respecting the Lieou-kieou isles, however made no attempts, to render them tributary. In 1291, Chitlou, emperor of the dynasty of Yven, revived the pretensions of his predecessors, and fitted out a fleet to subdue these islands ; but schemes of conquests had, from a disaster that befel their army in an expedition against Japan, become disagreeable to the Chinese. The fleet therefore went no farther than the isles of Pong-hou, and the western coast of Formosa, from whence, under divers pretences, it returned to the ports of Fo-kien.

In 1372, under the reign of Hong-vou, founder of the dynasty of Ming, these islands however submitted voluntarily to the Chinese government. Hong-vou had sent one of the grandees of his court to the king of Lieou-kieou, to inform him of his accession to the throne. This nobleman had received particular instructions respecting this commission, and he acquitted himself with the prudence and address of an able minister. In a private audience, which he had with the king, he exhorted him to declare himself a tributary of the empire, and laid before him the advantages he would derive from this step. His reasoning, supported by the force of his natural eloquence, made so much impression on the mind of the king, that he embraced the proposal, and sent immediately to the emperor to demand the investiture of his states.

Hong-vou received his envoys in a magnificent manner, and loaded them with presents. Tſay-tou was solemnly declared a vassal of the empire ; and the emperor, after having received his first tribute, consisting of valuable horses, aromatic wood, sulphur, copper, tin, &c. sent him a golden seal, and confirmed the choice he had made of one of his sons for successor. The emperor afterwards sent thirty-six families, chiefly from the province of Fo-kien, to Lieou-kieou. Tſay-tou received them, assigned them lands near the port of Napa-kiang, and appointed certain revenues for their use, and Hong-vou also made them considerable remittances. These families first introduced into Lieou-kieou the language of the Chinese, the use of their characters, and the ceremonies practised in honour of Confucius. On the other hand, the sons of several of the grandees of the court of Tſay-tou were sent to Nanking, to study Chinese in the imperial college, where they were treated with distinction, and maintained at the emperor's expence.

The isles of Lieou-kieou had neither iron nor porcelain. Hong-vou supplied this want, by causing a great number of utensils and instruments of iron, to be made and sent thither, together with a quantity of porcelain vessels. Commerce, navigation, and the arts soon began to flourish. And these islanders learned to cast bells for their temples, to manufacture paper and the finest stuffs, and to make porcelain, with which they had been supplied before from Japan.

The revolution which placed the Tartars on the imperial throne of China, produced no change in the con-

duct of the kings of Lieou-kieou. Chang-tche, who was then reigning sent ambassadors to acknowledge Chun-tchi, and received a seal from him, on which were engraven some Tartar characters. It was then settled, that the king of Lieou-kieou should pay his tribute only every two years, and that the number of persons in the train of his envoys should not exceed one hundred and fifty.

The emperor Kang-hi paid more attention to these isles than any of his predecessors. He caused a superb palace to be erected in honour of Confucius, and a college, where he maintained proper persons to teach the sciences and the Chinese characters. He instituted examinations for the different degrees of the literati, and he ordained, that the king of Lieou-kieou should never send in tribute, rose wood, cloves, or any other production which was not really of the growth of the country; but, that he should send a fixed quantity of sulphur, copper, tin, shells, and mother of pearl, which is remarkably plenty in these islands. He permitted, that, besides the usual tribute, he might present him horse-furniture, pistol-cases, and other things of the same kind, which these islanders are said to manufacture with great taste and neatness.

It is near a thousand years since the bonzes of China introduced into Lieou-kieou the worship of Fo, and the principal books belonging to their sect. This worship is at present, the established religion of the country. There is likewise in the capital, a magnificent temple, erected in honour of another idol, borrowed from the Chinese, named Tien-fey, which signifies *celestial queen, or lady*.

These islanders never make promises or swear but before their idols. When they have occasion to do this, they burn perfumes, present fruits, and stand respectfully before some stone, which they call to witness the solemnity of their engagements. Numbers of stones are to be seen in the courts of their temples, in most public places, and upon their mountains, which are entirely appropriated to this purpose. They have also among them women consecrated for the worship of spirits, who are supposed to have great influence over these beings. They are further employed in visiting the sick, distributing medicines, and reciting prayers for their recovery.

They respect the dead as much as the Chinese, and they are equally ceremonious in wearing mourning; but their funerals are neither so pompous, nor so expensive. Their coffins are of an hexagonal or octagonal figure, three or four feet high; and they burn the flesh of the bodies of their dead, preserving only the bones.

Families are distinguished in Lieou-kieou by surnames, as in China; but a man and a woman of the same surname cannot be united in marriage. The king is not permitted to marry but in the three grand families, which always enjoy the highest offices. There is a fourth, of equal distinction to the three former; but neither the king nor the princes contract any alliance with this family; for it is doubtful, whether it be not sprung from the same stem as the royal line.

A plurality of wives is allowed in these isles. Young men and young women enjoy the liberty of seeing one another, and conversing together; and their union is

always in consequence of their own choice, and not of the constraint of parents or friends. The women are reserved; they neither use paint, nor wear pendants in their ears; they collect their hair on the top of their heads, in the form of a curl, and fix it in that manner by means of long pins made of gold or silver.

Besides the domains which the king possesses, he receives the produce of all the sulphur, copper and tin-mines, and salt pits, together with the product of taxes. From these revenues he pays the salaries of the mandarins and officers of his court. These salaries are estimated at a certain number of sacks of rice; but are paid in grain, rice, silk, cloth, &c.

There are here, as in China, nine orders of mandarins, who are distinguished by the colour of their caps or by their girdles and cushions. The greater part of the titles of these mandarins are hereditary in their families; *but there are some which are only bestowed upon merit.* In the capital there are tribunals established for managing the revenue and affairs of the principal island, and of all the others dependant on it. The latter have agents, who reside at court. There are also particular tribunals for civil and criminal matters; for whatever concerns the families of the grandees and princes; for the affairs of religion; for inspecting the public granaries, king's revenues, and duties; for commerce, manufactures, civil ceremonies, navigation, public edifices, literature, and war.

The vessels that are built in this country are highly esteemed by the people of China and Japan. In these the natives go to China, Tong-king, Cochin-china, Corea, Nanga-za-ki, Satsuma, the neighbouring isles, and

Formosa, where they dispose of their different commodities. Besides those articles of commerce, which their manufactories of silk, cotton, paper, arms, copper utensils, &c. furnish them, they also export mother of pearl, tortoise and other shells, coral and whet-stones, which are in great request both in China and Japan.

Three different languages are spoken in the isles of Lieou-kieou. Letters, accounts, and all the king's orders, are written in Japanese characters, and in the language of the country ; books of morality, history, medicine, astronomy and astrology, are written in Chinese characters. The distribution of the year, and the division of time ; are the same in Lieou-kieou as in China ; the people following the calender of the empire.

The edifices, temples, and the king's palace, are built after the Japanese manner ; but the houses of the Chinese, the hotel of their ambassador, the imperial college, and the temple of the goddess *Tien-fey*, are built after the Chinese. In many of the temples and public buildings, there are tables of stone or marble, on which are engraven Chinese characters in honour of Chinese emperors, from Hong-vou to the present time. Chinese inscriptions are also to be seen on their triumphal arches and in the king's palace ; several are also found in Japanese characters, and some, but the number is few in those of India.

The natives of Lieou-kieou are, in general, mild, affable, temperate, active, and laborious ; they are equally the enemies of slavery, falsehood, and dishonesty. The grandees, bonzes and Chinese established at Lieou-kieou excepted, few of the inhabitants of these islands can either write or read. If it happens, that any of the pea-

fants, artists, or soldiers can do either, they shave their heads, as the bonzes. All others have a kind of tuft on the top of their heads, around which is a circle of very short hair. These people are fond of games and diversions. They celebrate, with great pomp and splendour, those festivals that are instituted in honour of their idols, and those which are appointed for the ending and commencement of the year.

Great harmony prevails among different families and individuals, which they preserve by frequent repasts to which they invite one another. Suicide is unknown among them, and they are as free from most prominent vices and crimes.

NATURAL HISTORY

OF

C H I N A.

CLIMATE.

CHINA is so extensive, that all its provinces cannot enjoy the same temperature ; their climate, and the nature of their soil, are therefore various, according as they are nearer or more remote from the south ; severe cold is felt at Pe-kin, while the southern provinces are exposed to excessive heat : the air however, is in general wholesome, and the people commonly live to a great age.

MOUNTAINS, RIVERS AND LAKES.

The principal mountains of China are those in the northern and western parts of the empire. The latter are rendered fruitful by the labour and industry of the Chinese husbandman ; but the former are barren, rocky, and incapable of improvement. Those of the provinces of Chen-si, Ho-nan, Quang-tong and Fo-kien, shew few signs of culture ; but they are covered with forests of tall, straight trees of every species, fit for building, masts and ship-timber. The emperor sometimes procures from these mountains enormous trunks, which he causes to be transported to the distance of more than three hundred leagues, by land and water, to be employed in his palace, or for public works. Other mountains furnish quicksilver, iron, tin, copper,

gold and silver. Political foresight has however prevented many of the latter from being opened. The chiefs of the early dynasties, aware that artificial riches could not form a solid base for the happiness of states, were afraid of opening these sources of luxury, lest the people should be induced to neglect the natural riches of their soil, by applying to other labours than those of agriculture. About the commencement of the fifteenth century, the emperor Tching-tsou caused a mine of precious stones to be shut, which had been opened by a private individual. *Useless labours*, said he, *produce sterility ; a mine of precious stones does not furnish corn*. At present, the Chinese are not so scrupulous, for they carry on a great trade in gold.

The Chinese relate several singular and extraordinary phenomena of their mountains not worth repeating, though their credulity induces them to relate those legendary tales as facts. But they admire, above all others, a mountain of Fo-kien, the whole of which they conceit to be a figure of the god *Fo*.

The principal lakes of China are the Tong-ting-hou, situated in the province of Hou-quang, and which is more than two hundred and forty miles in circumference ; the Tai-hou, part of which extends into Kiang-nan ; the Hong-tse, and the Kao-yeou, of the province of Kiang-nan ; and the Poyang-hou, formed in Kiang-si by the confluence of four considerable rivers, which, like the sea, is subject to tempests and storms. This last mentioned is near three hundred miles in length.

Among an infinitude of great and small rivers that water this vast kingdom, there are two particularly cele-

brated. The first is the Yan-tse-kiang, or Son of the Sea. It has its source in the province of Yun-nan, traverses Hou-quang and Kiang-nan, and, after having watered four provinces, through an extent of twelve hundred miles, it falls into the eastern sea, opposite the isle of Tfong-ming. This river, at the distance of more than ninety miles from its mouth, is a mile and a half broad. The navigation of it is dangerous, and numbers of vessels are lost in it almost every day. It flows with great rapidity, and forms in its course several islands, which are beneficial to the province, on account of the multitude of reeds, from ten to twelve feet in height, which they produce, and which are used for fuel in all the neighbouring cities. When this river is swelled by torrents from the mountains, it becomes so impetuous that it overflows and carries away part of these islands, forming others from their wrecks in those places of its bed where it leaves them.

Another great river of China is the Hoang-ho, or Yellow river. The Chinese give it this name, because the clay and sand which it washes down, especially in time of rain, makes its water appear of a yellow colour. It rises in the mountains which border the province of Te-tchuen on the west, and, after a course of nearly eighteen hundred miles across Tartary and China, discharges itself into the eastern sea, not far from the mouth of the Yang-tse-kiang. It is very broad and rapid; but so shallow, that it is scarcely navigable. It often happens, that it overflows its banks, and buries whole villages; and it has been found necessary, in order to confine it, to raise, in several places, long and

strong banks, which, however, do not entirely free the cities in its neighbourhood from the dread of its inundations. For the same reason, the people of the province of Ho-nan, the land of which is exceedingly low, have taken the precaution to surround most of their cities, at the distance of three furlongs, with strong ramparts of earth faced with turf.

The ingenuity which the Chinese display in turning the happy situation of their lakes and rivers to the greatest advantage, is worthy of attention. One of their principal works for the convenience of commerce, is the celebrated canal which reaches from Canton to Pe-kin, and which forms a communication between the southern and northern provinces. This work, called *The Royal Canal*, is eighteen hundred miles in length; and its navigation no where interrupted but by the mountain *Meiling*, where passengers are obliged to travel thirty or forty miles over land. They, however, have no occasion to quit their barks when they are going through the provinces of Quang-fi and Hou-quang. In this canal, a number of others terminate, which stretch out into the country, and form a communication between the neighbouring cities, towns and villages. The greater part of these canals have been executed by the industry of the inhabitants, who have spared neither labour nor expence to procure themselves the valuable advantage of having an easy conveyance for their goods into all the provinces of the empire. Near to *Chao-hing* and *Ning-po* there are two canals, the waters of which do not communicate, and which differ ten or twelve feet in their level. To render this place passable for boats, the Chinese

have constructed a double glacis of large stones, or rather, two inclined planes, which unite in an acute angle at their upper extremity, and extend on each side to the surface of the water. If the bark is in the lower canal, they push it up the plane of the first glacis, by means of several capstans, until it is raised to the angle, when, by its own weight, it glides down the second glacis, and precipitates itself into the water of the higher canal, with a considerable velocity. It is seldom that any accident happens in this passage; for the Chinese use for the keels of these barks a kind of wood which is exceedingly hard and proper for resisting the violence of such an effort.

MINES, METALS, STONES, EARTHS, CLAYS, &c.

The mountains of China being numerous, and situated under various climates, must contain minerals of every species. There are indeed found there in great abundance, mines of gold, silver, iron, copper, tin, lead, mercury, marble, crystal, cinnabar, lapis lazuli, &c. Gold and silver would be much more common in this empire, was it not for the policy we have already mentioned, which does not permit the mines which contain these metals to be opened. A great part of the gold, therefore, which is to be found in China, is collected in the sand of the rivers and torrents which fall from the mountains, situated on the western boundaries of the provinces of Se-tchuen and Yun-nan, the last of which abounds in silver-mines. The Lo-los, of whom we have already spoken, must procure much gold from their mountains, since it is a custom among them, to inclose a great quantity of plates of gold in the coffins of those people whom they are desirous of honouring.

Their gold, however, does not appear beautiful, because it is not thoroughly purified. The Lo-los are little better acquainted with the art of melting silver, which is still blacker, and contains more refuse; but it is as pure and bright as that of any other country, when refined by the Chinese workmen. As the Chinese gold is not coined, it is employed in commerce, and becomes merchandize. It is never used there but in gilding, or for slight ornaments: the emperor being the only person who possesses any quantity of gold plate.

Iron, lead and tin mines are common, and these metals are sold at a low rate throughout the whole empire.

The copper-mines of the provinces of *Yun-nan* and *Koei-tchou* have furnished, for a great number of years, all the small coin that is struck in the empire. According to Grosier, the Chinese have a kind of copper which they call *pé-tong*, or *white copper*, so pure and fine, that it approaches near to silver. This copper, he says, is naturally white when taken from the mine; and when it is broken into grains, is found still whiter in the interior part than on the surface. He informs us that a number of experiments have been made at Peking, which sufficiently prove, that this copper does not owe its whiteness to any mixture. Different kinds of works are made of it; but, to soften it and render it less brittle, the workmen are obliged to mix with it a little zinc, or some metal of the same kind. Those who are desirous of preserving its splendour and beautiful colour, add to it a fifth part of silver. This copper is found in the province of *Yun-nan*. The Japanese bring to China another kind, which is yellow, and sold in ingots. It has a great resemblance to gold, and

is used by the Chinese for making different toys. Notwithstanding the assertion of experiments having proved to the contrary, we are inclined to think both these latter are mixtures and not pure copper ; if not, there can be little doubt but the change is produced by the influence of some neighbouring mineral, perhaps not yet noticed.

The Chinese have another kind of copper, which they call *tse-lay-tong*, or *copper which comes of itself*. It is nothing else but copper washed down from the tops of the mountains, and which is afterwards found among the pebbles and sand left by the torrents when they become dry.

Quarries and coal-mines are abundant in every province of the empire. Coals are found in great plenty in the mountains of the provinces of Chen-si, Chan-si and Pe-tcheli. Without this supply, fire-wood, which is scarce and very dear, would not be found sufficient for the consumption of the northern provinces.

Lapis lazuli is found in several cantons of the province of Yun-nan, in the whole province of Se-tchuen, and in a district of the province of Chan-si, called Tai-tong-fou ; it differs nothing from that imported into Europe. Chan-si furnishes a most beautiful kind of white jasper, much resembling agate ; it is transparent when polished, and sometimes diversified with spots ; the Chinese call it *Yu-che*.

The most beautiful rock crystal of China is dug from the mountains of Tchang-tcheou-fou, and Tchang-pou-hien, in the province of Fo-kien, situated in latitude $24^{\circ} 10'$. The artists of these two cities are very in-

genious in cutting it, and form it into buttons, seals, figures of animals, and other trinkets.

Yun-nan furnishes some real rubies, but they are exceedingly small. There is sold yearly in the capital of this province a number of other precious stones; but they are said to be procured from other places, especially from the neighbouring kingdoms of Ava and Laos. It is certain, that there is, at the distance of two hundred fenes or cords from the city of Mohang-leng, the capital of Laos, a mine of precious stones, from which rubies are said to be dug that are sometimes as large as a walnut. Emeralds are also found there; and it is said, that the king of Laos has one in his possession which is equal in size to a moderate orange. A rivulet runs across this mine, and detaches several precious stones, which it washes down with its current.

Quarries of marble are very common in China, especially in the province of Fo-kien. But the Chinese artists are not so well acquainted as Europeans with the art of working it. Small pieces of it are however sometimes found among the merchants, which are polished in a superior manner, such as the small tablets used as ornaments in their festivals named tien-tfan. They are very elegant, and variegated with different colours, which, though not lively, represent, naturally, mountains, rivers, trees and animals. These tablets are made from marble procured from the quarries of Taily-fou; and the most beautiful pieces are always chosen for that purpose.

Among the various stones known in China, there are some that have obtained the name of sonorous, and of which the Chinese make musical instruments. They

differ considerably from one another in beauty and in the strength and duration of their tone, but what is very surprising, this difference of tone cannot be discovered either by the different degrees of their hardness, weight, fineness of grain, or any other qualities which might be supposed to determine it. Some stones are found remarkably hard, which are very sonorous ; and others exceedingly soft, which have an excellent tone ; some that are extremely heavy, emit a very sweet sound ; and others, that are as light as pumice-stone, have also an agreeable tone. These stones have different names given them by the Chinese.

The stone called *yu*, is the most celebrated, valuable and beautiful of this class. They are chiefly found in channels made by torrents, and in the rivers which flow at the bottoms of the mountains of Yu-nan, Koei-tcheou, Chen-si, Y-ly and Yo-quen. They resemble externally those pebbles which are found in the streams and torrents that rush down through the clefts of the mountains. The largest that the missionaries saw in the imperial palace, were two feet and a half or three feet in length, and one foot eight or ten inches in breadth ; and these were considered as matchless pieces. The *yu* are also found in the earth, in valleys near mines, and in the fissures made by torrents in the sides of the mountains. These differ from others because their surface is not so smooth, nor their texture, of so fine a grain.

Five different properties are remarked in the sonorous *yu* ; hardness, weight, colour, grain and sound.

Beautiful *yu* are so hard when cut and polished that the best tempered steel glides upon them without making any impression.

The weight of the *yu* is proportionable to its hardness. An unpolished block is preserved in the emperors palace, two feet six inches in length, and six inches in breadth, and which to appearance one man could easily lift; but four are necessary only to move it.

The colour most esteemed at present in these stones, is that of whey; those that are next, are bright blue, azure, indigo, citron yellow, orange, logwood-red, pale green, sea green, deep green, cinder grey, &c. The Chinese set most value upon *yu* which is of one colour only, without veins or shades, unless it be variegated in an agreeable manner with five colours.

The hardest and heaviest has always the finest grain. But what kind of *yu* is the most sonorous has never yet been determined. The *nicou-yeou-che*, or ox fat stone, is the second kind of sonorous stone known in China. It has neither the hardness, weight nor sweet tone of the *yu*, and it is more common, and much less esteemed; however, it is very rare to find large pieces of it. That which is in greatest request, has really the colour of the fat of beef, and is of one shade, without clouds or veins. This stone is a production of the province of Yun-nan, and is found in the earth near mines, in valleys, or at the bottoms of the mountains. Its exterior coat is rough, and of a dirty colour, between chefnut and green; below this, there is a second, resembling curdled milk; after which comes another, tinged with yellow, that becomes deeper as it approaches the centre. The *yu* emits sparks when struck with steel: the *nieou-yeou-che* does not. This stone seems more to resemble agate; and it perhaps may be an agate of a peculiar kind. None are sonorous but

those which have a beautiful yellow colour, without transparent veins ; it is however far from being so sonorous as the *yu*.

The third kind is named *hiang-che*, and emits so metallic a sound, that that might be taken for a composition. Some of them are found black, others grey, green, and variegated with white. The blackest are the most sonorous. It is brought from the lake of Tche-kiang, and appears to be a kind of alabaster, the colour and nature of which have been changed by the water that has penetrated it.

There is a fourth kind resembling marble in its veins, which are grey, black and dirty white on a milk-white ground. The greater part of these stones have transparent spots, which shew that a vitrification has commenced. They appear to be something between talc and crystal, and it is remarked, that their tone is often interrupted and of very short duration.

The naturalists of Europe have we believe, never yet attempted to discover, whether some of our stones may not have the same properties as the sonorous stones of the extremities of Asia. It however appears, that the Romans were formerly acquainted with a sonorous stone of the class of *hiang-che*. “ Pliny,” says the abbé du Bos, § “ when speaking of curious stones, observes, that the stone called *calcophonas*, or brazen sound, is black ; and that, according to the etymology of its name, it sends forth a sound much resembling that of brass when it is struck. The passage of Pliny is as follows : *Calcophonas nigraest ; sed illisa, aris tin-* “ *nitum reddit.* Lib. 37. Sect. 56.”

Some sonorous stones sent into France, roused the curiosity of the chemists there, who thought proper to enquire to what class of stones they may belong, and the late duke de Chaulnes applied with particular attention to this research. The following is the result of the experiments which he made on a *king* ¶ in the cabinet of Mr. Bertin :

“ The Academy of Sciences, Mr. Romé de Lisse,
 “ and several other learned mineralogists, when asked,
 “ if they were acquainted with the black stone, of
 “ which the Chinese king were made ; for answer cited
 “ the passage of Pliny mentioned by Boethius de Bott,
 “ Linnæus, and in the Dictionary of Bomare, and
 “ added, what Mr. Anderson remarks in his Natural
 “ History of Iceland, respecting a bluish kind of stone
 “ which is very sonorous. As the black stone of the
 “ Chinese becomes of a bluish colour when filed, it is
 “ probably of the same species. None of the rest who
 “ were consulted had ever seen it.

“ The Chinese stone has a great resemblance at first
 “ sight to black marble, and, like it, is calcareous ; but
 “ marble generally is not sonorous. It also externally
 “ resembles touch-stone, which is a kind of basaltes,
 “ and the basaltes found near volcanos ; but these two
 “ stones are vitrifications.

“ Its resemblance to the black marble induced me to
 “ make some comparative experiments. It is not phos-
 “ phoric ; neither is black marble. It has no effect upon
 “ a suspended iron bar ; and consequently contains no
 “ iron in its metallic state : but when dissolved in acids,

¶ A musical instrument made of this stone.

“ to try whether it contained any particles of that metal,
“ it produced a strong effervescence, which seemed to
“ indicate it not to be entirely free from them. As
“ black marble did not present the same phenomenon,
“ the sonorous stone was examined more attentively by
“ a magnifying glass, when several small points, resem-
“ bling pyrites, were discovered in it, to which this dif-
“ ference was attributed. When dissolved in nitrous,
“ marine, or vitriolic acids, it always presents the same
“ phenomena as black marble; with vitriolic acid it
“ makes a greyish magma, and leaves behind it a black
“ substance that is not soluble in nitrous or marine
“ acids, and which, as in black marble, is a real in-
“ flammable bitumen.

“ Black marble, and sonorous stone, when calcined,
“ become entirely white, and yield a very strong calx;
“ but it loses its bitumen by the action of fire. Sono-
“ rous stone, however, appears to contain less of the
“ phlogistic and colouring matter; for a precipitation
“ of it, by means of fixed alkali, is somewhat whiter,
“ and has more of a bluish cast than that of black
“ marble. When tried by volatile alkali, it contains
“ no copper. Other precipitations of it, by different
“ substances, exhibit the same appearances.”

The duke having proceeded thus far in his analysis, endeavoured to procure some farther information from the stone-cutters. They replied, that blue-coloured marble was very sonorous, and that they had seen large blocks of it which emitted a very strong sound; but the duke having ordered a *king* to be constructed of this kind of stone, it did not possess that property. By trying the black marble of Flanders, a piece was at

length obtained which emitted an agreeable sound : it was cut into a *king*, which is almost as sonorous as those of China. From these observations the duke concludes, that the stones of which the *king* are formed, are nothing else but a black kind of marble, the constituent parts of which are the same as those of the marble of Europe, but that some difference in their organization renders them more or less sonorous.

The duke farther observes, that, “ the Chinese make
 “ *king* of crystal, and that one of this kind is to be seen
 “ at St. Brice, in the cabinet of M. de la Tour, secretary
 “ to the king ; and that they also employ a kind of ala-
 “ baster, some pieces of which M. Bertin received from
 “ China, shaped like the *king* made of black stone, that
 “ were said to be very sonorous, but they do not appear
 “ to have any sound at all ; lastly, that the stone *yu*,
 “ of which the Chinese construct their most beautiful
 “ *king*, is nothing else but a species of agate.”

China abounds with potters earth of various kinds, and of all colours, some mixed with gravel, some with sand, and some singularly formed by nature ; the most valuable are those used in the manufactory of porcelain. The basis of this article is produced by the mixture of two sorts of earth, one called *pe-tun-tse*, and the other *kao-lin* ; the latter is intermixed with small shining particles ; the former purely white, and very fine to the touch. These first materials are carried to the manufactories in the shape of bricks. The *pe-tun-tse*, which is so fine, is nothing else but fragments of rock taken from certain quarries, and reduced to powder. Every kind of stone is not fit for this purpose. *The colour of that which is good, say the Chinese, ought to incline a little*

towards green. A large iron club is used for breaking these pieces of rock; they are afterwards put into mortars; and, by means of levers headed with stone and bound round with iron, they are reduced to a very fine powder. These levers are put in action either by the labour of men, or by water, in the same manner as the beaters of European paper mills. The dust afterwards collected is thrown into a vessel full of water, and stirred with an iron shovel. When it has been left to settle for some time, a kind of cream rises on the top, about four inches in thickness, which is skimmed off and poured into another vessel filled with water; the water in the first vessel is repeatedly stirred, and the cream which rises is still collected, until nothing but the coarse dregs, which, by their own weight, precipitate to the bottom, where they remain; these dregs are then carefully collected, and pounded anew.

What was taken from the first vessel is now suffered to remain in the second until it is formed into a kind of crust at the bottom, when the water is poured off, by gently inclining the vessel, that the sediment may not be disturbed, and the paste is thrown into large moulds proper for drying it. Before it is entirely hard, it is divided into small square cakes, which are sold by the hundred.

The *kao-lin*, which is also used in the composition of porcelain, requires less labour than the *pe-tun-tse*, nature having a greater share in the preparation of it. There are large mines of it in the bosoms of certain mountains, the exterior strata of which consists of a kind of red earth. These mines are very deep, and the *kao-lin* is found in small lumps, that are formed into bricks, after

having gone through the same process as the pe-tun-tse. It is from the kao-lin that fine porcelain derives all its strength.

These Chinese have discovered, within these few years, a new substance proper to be employed in the composition of porcelain. It is a species of chalk, called *hoa-che*, from which the physicians of China prepare a kind of draught, said to be detensive, aperient, and cooling. The manufacturers of porcelain have thought proper to employ this stone instead of kao-lin. It is called *hoa* because it is glutinous, and has a great resemblance to soap. Porcelain made with *hoa-che* is very rare, and much dearer than any other. It has an exceeding fine grain, and, with regard to the painting, if it be compared with that of the common porcelain, it appears to surpass it in a very considerable degree.

Hoa-che is seldom used in forming the body of the work; and the artist is sometimes contented with making it into a very fine size, in which the vessel is plunged when dry, in order that it may receive a coat before it is painted and varnished, by which means it acquires a superior degree of beauty.

When *hoa-che* is taken from the mine, it is washed in rain or river water, to separate it from a kind of yellow earth which adheres to it. It is then pounded, put into a tub filled with water, to dissolve it, and afterwards formed into cakes like kao-lin. We are assured, that *hoa-che*, when prepared in this manner, without the mixture of any other earth, is alone sufficient to make porcelain. It serves instead of kao-lin, but is much dearer.

FRUITS, LEGUMINOUS PLANTS, &c.

China produces the greater part of the fruits which we have in Europe, and several other kinds peculiar to the country. Apples, pears, prunes, apricots, peaches, quinces, figs, grapes, pomegranates, oranges, walnuts, and chefnuts, are found every where in abundance; but there is no good species of cherries in the country; and in general, excepting grapes and pomegranates, the fruits which they have in common are much inferior to those of Europe. The Chinese have several kinds of olives, but they do not extract oil from them, on what account we know not, whether it be that this fruit in China is not proper for that purpose, or that they are ignorant of the art of making it. When they want to gather their olives, they bore a hole in the trunk of the tree, which, after having put some salt into it, they stop up, and, at the end of a few days, the fruit drops of itself.

Oranges were first brought to Europe from China; for which we are indebted to the Portuguese. Of this fruit the Chinese have a great number of kinds.

Lemons and citrons are very common: but the Chinese pay particular attention to the culture of a kind of lemon-tree, the fruit of which is of the size of a walnut, round, green, and sour, and are said to be excellent in ragouts. These trees are often planted in boxes, to ornament courts, halls, and apartments.

The Chinese have a very small species of melons, which are yellow within, and exceedingly sweet, and which are eaten with the skin, as we sometimes eat apples in Europe. They have also another kind, still more esteemed, which are brought from that part of